

^A
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PRESENT
FOR AN ^K
APPRENTICE:
OR, A
SURE GUIDE

To Gain both
Esteem and an Estate.

WITH
RULES
FOR
His Conduct to his MASTER,
AND
In the WORLD.

By a late LORD MAYOR of *London.*
or Jⁿ Barnard

L O N D O N:
Printed for T. COOPER, at the Globe in *Pater-*
noster Row, M.D.CCXL.

(Price One Shilling.)

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LONDON:
Printed for T. COOPER, at the Globe in Pall-mall.
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Dear SON,

HAVING been at so much Expence and Care to set you fairly out, to act your part upon the stage of the world; I have considered, what might be further done, to contribute to your successful Performance. And observing that you were gone out from under the Shadow of the Father's Wing, when counsel was at hand on every occasion that offered, and yet are exposed to the danger of a much more slippery Situation, through the abundance of powerful Temptations; I thought proper to send you up a stock of such well-tried advice as might serve for your direction on all occasions.

And though some Fathers, and among them persons of great Distinction, have undertaken to give advice unto their Sons, whose works in that kind have been published and extant, and therefore this my little Labour may seem needless; yet not any (that I know of) hath stooped so low as to give advice to an Apprentice, but they directed their thoughts to such a pitch, as lay not in the level of the greatest part of Mankind; to whom advice was not less needful. However, you'll find here many things not touched on, by their observation, and such as when tried will be found to deserve your care, and caution. But what concerns you most, is not the Doctrine, but the Use; for 'tis not hard to give good Counsel, but to take it. Young men are apt to think themselves the wisest; but that in general is impossible, because wisdom (for the most part) is bought by experience, and young men

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men have not had time enough to make any considerable Acquisition of it. You have this advantage then, to have that stock, which hath been traded for by elder years, and those too exercised not in a few concerns: add these unto your own, and you may be as wise, as if you had already lived some more years in the World.

If this my care for you do not turn to account, I'm sure the error will be found your own; and if hereby you're not made the wiser, your follies will be the more without excuse. But I shall prosecute these my designs contrived for your benefit, with my uncessant prayers, that God would be your sure and constant Guide. For as our Actions should be all done for his Glory, so should our Enterprizes be all undertaken with the expectation and invocation of the divine assistance. Therefore as in the disposing of our affairs, respect should be had that we may be serviceable to God in our Generations; so should our eyes be up unto him for his blessing on us in those affairs, whose infinite power doth either blast them, or make them flourish, according to his good Pleasure. And it should be our most important care, so to live, not by our Iniquities to bring a curse on us and our endeavours.

Religion.

The first thing therefore which I am to recommend to you, is Religion towards God; by which I chiefly understand, All care to save a man's own Soul: for it seems irrational and absurd, to design the provident managment of the affairs of this present life, when a man is utterly regardless of the much more important concernments of a better. And if the Child in the womb had the Idea of the life here, in proportion to that which we have of the life to come, 'twould be esteemed strange, if it should be more thoughtful for its easy lying the nine months of gestation, than its comfortable living (it may be) an hundred years after its Birth. Our vanity and madness are much more gross in the neglect of those things which are not seen, which are eternal; when we only care for those things which are seen, which are temporal. But it is not my design here, to give you directions in this Matter, that would swell this little Treatise to too great a Bulk; and there are almost innumerable pious labours of Learned men who have largely treated on this subject.

But

But there is one main thing, which is in truth much wanted every where, which I have chiefly here to remind you of, to wit,

That you be serious in the matter of Religion : for he that is serious, and thoughtful of those affairs, according to that vast concernment that is in them, will not be much at a loss for the proper means of performing his Duty ; yet let me set before you two or three things by way of caution.

Do not busy your self much about the Controversal part of Religion, for that tends more to Debate, than to Edification ; and makes a man rather inquisitive, than practical. Faith and good works are the things wherein a man can never unprofitably, never too abundantly be employed. And the truth is, 'tis no hard matter for the talk of Religion, to supplant the practice of it ; nor for a man to speak handsomely of that, which he will never do ; and like *Seneca*, to praise poverty, whilst he heaps up millions. 'Tis infinitely better conscientiously to practice the plain truths we know, than curiously to dispute about those things we know not ; rather walking in the good old Road of manifest Holiness, than in the new affected way of disputed Devotion.

Do not espouse any opinion, or faction of men, to be *Faction.*] led by them one step farther, than the clear conviction of your own judgment conducts you. For how great indiscretion is it to be hurried by the rashness of others, into those precipices, whose depth and dangers you have made no Estimate of ? And how great an injury is it to that Reason which God hath given to us, to subject our Understanding to the Sense of others, and blindly to subscribe to the bold Notions of any factious leader of a Sect.

Never ingage so far in any opinion, or way, as to suffer for it, without the clear conviction of your own Conscience, that it is your duty so to do. For though there be a glory in suffering, overballancing to some minds the loss and smart which accompanies it ; and though there be much in a judgment already persuaded that we do well in suffering, especially when we are encouraged by those who abet the opinion : Though thus (I say) when in hot blood, and in the glory of the business, it was no difficult matter to appear gallant in some fierce encounters ; yet
when

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when the wounds have had time to cool, the spectators are gone, and you are left alone and become serious, believe me, your spirit will be intolerably dull, if it be not cleared up with a conscience, bearing witness in your Breast that you have suffered according to the will of God.

But further ; under this notion of Religion I recommend to you all acts of Devotion and Service towards God ; all care to give him the inward adoration of the heart, and the outward worship which is well-pleasing in his sight. And this advice is the more necessary, because among the people of this great City, the greatest part of those who are not factiously devout, are irreligiously profane. For from the one extreme, most men are run into the other ; contenting themselves barely with the name of Christians. In which respect (I think) they are not match'd by any generation of people in the world beside. For whereas every Nation acknowledgeth some God which they worship after their manner, with a zealous devotion, even to the laying down their very lives ; how many are there among us, which have not so much as a shew of Religion, not any Duty performed to God in their Families, not any invocation of his name, unless in cursed Blasphemy and Oaths ? And as to giving thanks at meals, it is either totally neglected, or done with such affected brevity, as if they intended rather a Scoff of the Divine Majesty, than otherwise ? The attendance upon the Publick Service, is with many the same thing as going to the Play-house, and for the same purpose, *to see and be seen* ; and the most exact account which they there take of any thing, is the new fashion.

But in your attendance upon Divine Worship, say, as *Jacob of Bethel, How dreadful is this place !* and remember the greatness of that God, who hath professed himself to be a jealous God, and therefore be observant what manner of Addresses you make to him, doing the duty you are engaged in with all your might ; as well knowing that that God who requireth you should love him with all your heart, expects that you should apply your self to his service, with the united intention of all your faculties.

And though the Apostle saith, that we should pray
without

without ceasing, the heart being always in a frame of calling upon God, and in a continual desire and expectation of supplies from him, in whom all our springs are; Yet our solemn applications to him, should be with such fear and reverence, as suits with his infinite and incomprehensible greatness. And as our hearing of his Word read or preached, should be not as of the sound of words, but with observation of the importance of the sense: So should our calling upon him, not be the inconsiderate and formal mumbling over a parcel of prayers; but with that faith, affection, and earnest desire, as may approve us to be other than vain Babblers.

Religion is not only of great use as to the advantages of the world to come, but also to the concerns of this present life: the Grace of God which bringeth Salvation, teaching us not only to live godly, but also righteously, and soberly.

I have made it my care to 'dispose of you to a Master, *Apprentice.* who hath a good report of all men, and I hope of truth that he is an honest good man, and able in his way; from him you will receive daily examples of the exercise of vertue; and as he will expect the duty of a servant from you, in your service of him; so I know he will perform the duty of a Master to you in your good government and instruction: It therefore behoves you to answer the end that was designed in your being so disposed of, and so to take care to be a servant now, as that you may be a Master hereafter. To that end, it not a little conduces to have you come off the Stage with the applause of having acted the part of a servant well: for he that is happy in that Character goes a great way in the second part (I mean) the setting up for himself.

He that will thus come off, must be habituated to the exercise of those vertues, which greatly tend to the obtaining a good name; and the first of these we may say is *Veracity.* *Liar.*

For not to speak how great a sin it is by a lie to deny the God of truth, and his omniscience who knoweth all things; It is not to be imagined, how great a disrepute is by it contracted. For we thereby not only make our selves the Scorn of those that discover us, but deprive our selves of that Credit, which we might expect from those
which

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which do not. The liar rendring himself perpetually suspected, is not believed even when he speaks truth.

Besides, the liar seldom obtains the end which he proposed to himself, by committing this mean odious Vice: For besides that it argues much profaneness to back one sin with another, and make recompence for what was ill done the first time, with doing ill the second; it seldom proves, but that the falshood is discovered, and what might at first be easily pardoned, upon a fair confession, justly draws on a severe animadversion, by the addition of this most disingenuous sort of guilt. And indeed it is very seldom but that a soft answer, and confession, obtains pardon for that offender, whom a lie would have rendered liable to a harsh correction.

Fidelity. *Fidelity* is another virtue so essentially necessary in this design, that to suppose a good servant without it, were to suppose a man without reason. Let it be therefore your principal care to keep your hand undefiled from what you cannot justly call your own. Neither let any opportunity, or probability of concealment ever tempt you to lay your fingers on that, which your conscience tells you is not your undoubted Property. What is so unrighteously detained, must either be with shame refunded, or (which is worse) with impenitency kept, to the treasuring up of wrath against the day of wrath. Besides observe, how great an happiness it is to be bold-faced in the conscience of our own integrity in this behalf; when like *Moses* and *Samuel*, we are able to present a challenge to the whole world, if they can charge us with having taken any thing that is theirs.

Confederacy and Connivance. It concerns you also, to have no confederacy with any that have such bird-limed hands; nor any connivance with them: for it is not the least part of fidelity to those who entrust us, to be as their eyes, and ears, to prevent all injurious encroachments. And 'tis easy to conjecture that one trusty servant, may greatly contribute to his master's preservation from that ruin which might otherwise be brought upon him by the unfaithfulness of others.

There is another sort of *Fidelity*, though not always of that consequence, yet not less acceptable to those who shall imploy you; you are to be faithful to their reputations, not only avoiding all reports and speeches which may

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may cast the least blemish upon them ; but at all times interposing your self in their vindication, against the obloquy of those, who may traduce them.

And indeed, as to ingenious spirits, nothing is more dear, than their reputations : so there is not any thing which endears a servant to such Masters more, than when they shall hear either of his refuting such calumnies whereby their good name was endangered, or giving the most favourable interpretation to those true allegations to which their weakness, or oversight, might render them obnoxious.

Temperance is the next virtue which here comes to be mentioned ; a virtue of that expediency, that scarce any business is readily done without it ; for he who wants this moderator, and does not curb the faulty propensities of the body, by the right dictates of reason, is unfit for any employment. For which cause *Solomon* saith, *The sluggard shall be clothed with rags, because he cryes, Yet a little more sleep, a little more slumber.* And truly it is not hard to declaim against the intemperate use of sleep, it being so much time abated from our Lives ; and as either returning us into that condition we were in our mothers womb, or as anticipating that when in our graves ; being as it were to that end ordained, to put us in mind of our own infirmity, and that we die daily. We not only deprive our selves of so much of our lives, as is thus unnecessarily disposed of ; but we also cut off from our selves so much opportunity to dispatch our affairs, as is by us this way intemperately expended.

*Tempe-
rance.*

In both which respects of Health and Wealth, I may also dissuade you from intemperance in meats and drink ; being what most certainly decays the body, and consumes the purse.

Excess in these, is a pleasureable evil, whereby we cut our own throats with delight, and put out natural heat, with throwing on too much fuel. It is also a costly vanity, the dainty tooth of some, corroding so far into their estates, as to reach the very vitals ; and one mouth being more than enough for six pair of hands. For what would supply a temperate appetite with what is wholesome, at the price of a few pence, will not satisfy the luxurious Palate with what it shall think delicate, at as many pounds : This caution deserves your greater

Excess.

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care, being in a City, which abounds with fulness of bread ; whither all the dainties of the Kingdom have their confluence ; and excess in eating is ushered in with the greatest solemnity and abundance (I believe) of any place in the world besides. The delights of *Asia*, so much talked of, as the enervating poison to heroick Spirits ; being but as *Kick-shaws* to those excesses which the present luxury hath invented ; wherein the design, seems to be, by whets and provocatives to the appetite, to deal by stomachs, as Cock-Masters by their fainting duellists, who hold them up, that cannot stand of themselves, to a fresh encounter.

And though this excess of eating may be hurtful to the body, and consumptive to the purse ; yet it is not in many respects so pernicious, as that of drink ; which by a sad fatality proves a deluge to Reason, and commonly renders us the scorn of children, and detestation of sober men. Though I do not want reasons of the highest nature, yet sincerely I want words to importune you to a just abhorrency of so great a mischief, whereby we unman our selves of the reason God hath given us, like swine wallowing in our own vomits ; and rendring our selves both the fit instruments of every iniquity, and incapable of any good counsel which might prevent us. As therefore your inclination is now averse to this vice, so let me adjure you, by all that is dear and sacred, that you continue at the greatest distance from it.

Apparel.

Here also let me put in a caution against intemperance and fantastickness in Apparel ; wherein this Nation is so immoderate, that they are most witty how to be most

Fops.

antick. *Fops* in dress are the ridicule and scorn of all sober intelligent persons. Their very Taylors and Puke-makers laugh at them behind their backs, they are envied by none but such as themselves. Expensiveness in Apparel, therefore is certainly as great a foolery as men can easily be guilty of ; when at huge rates, they purchase those things, for which they are no more valued, than a fore-horse for his father. If Apparel be beyond the Estate, the wearer is justly esteemed a prodigal fool ; if but equal to it, the regard due to his rank will be paid to him without it. For you may observe, the value which we set upon Persons (besides that due to the endowments of their mind)

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mind) is according to their Rentals; and he that hath an ample revenue, shall be respected, however plainly dressed: when a fine fellow without a competent fortune, among those that know him, shall have no more esteem, than a poor rascal on the Stage in the array of a Prince: and he that came into the presence of King *Henry the Eighth* with an hundred tenements on his back, sold to make him fine, would have had twice as many hats off the next Term, if he had had the rent of them in his purse. It is therefore wisdom to wear such apparel as may shew you are not fordid, and neglect your self; not such as may make your purse light through the cost, nor your judgment censured for the vanity even in the case of the Man of rank and distinction: the Advice is right which the Poet puts into the Father's mouth, that the Son's Habit be *Rich, not gawdy, nor express'd in fancy.*

What comes next to be laid before you, is the art of *Silence*. *Silence*; a good Quality of great use in the Conduct of life, and affairs. And therefore as in general, that talkative humour should be avoided, which exposeth a man to the censure of others, it being very difficult to talk much and well: in like manner it is pretty difficult so to guide that voluble member, the Tongue, as that something shall not escape, which may be turned to your prejudice, especially if persons be talked of whom you cannot commend without envy, nor dispraise without danger. Every one being smartly sensible of the stroak of the tongue, and none being so ready to amend for being censured, as to be revenged of the censurer.

But 'tis especially dangerous to speak any thing in the disparagement of Womens Beauty, or Honour; for they are naturally full of Resentment; and by how much the more feeble, the more prone to revenge those things, which an elated magnanimity would overlook. Through the consciousness of their imbecility, they lay their designs close, and prosecute their little Quarrels with more extreme revenges, than you can easily imagine: being resolved to do that at the first cast, which they are ever in fear will not be effected by an after-game; and are fully taught that policy, to level their blow at the head, and not at the heel. Doing their business too, after the *Italian* mode; so that though their disgust is sunk deep into

their minds, yet it shall not break out till they are sure of their Mark. Therefore you may observe in all story, no Revenge so close and malicious in the Execution as that of Women: Witness Sir *Thomas Overbury's* Case, whom no endearments could ransom from being a Victim of Feminine rage. Neither is it a farthing matter, whether what you have said, be true or no; unless by how much the truer, by so much the more provoking: it being with them, as the *Historian* said of *Nero*, he could not bear to hear told of him, what he delighted to act, their principal art being that of concealment; and therefore they hate none so much as those who pry into their actions.

But this is not to be understood generally; for there are very many of that Sex, whose sentiments are suitable to the delicacy of their constitutions, being as innocent and harmless, as the Dove; their purer souls know nothing of sin, more than what cannot be avoided by the Infirmary of human nature; are without any thing of gall; and are far from thoughts of revenge, because they can think none so ill, as to deserve an ill thought of them. To speak any thing which might, though but obliquely, reflect upon such as these, is an impiety not to be expiated by the most submissive acknowledgments. But there are others who are Conscious of the greatest Crimes, which 'tis their art to cover over with different appearance; to which end they rack their curious wits in inventing expedients to hide that, which they fear not to commit; but hate should be known, and therefore prosecute with cruel malice whoever pretends to make a Discovery.

Secrecy.

But you are to be very careful, not to discover the concerns of that family wherein you live, for every man's house is his Castle, and should be as his Cabinet; whence nothing should be divulg'd but by his permission. We have examples, even of some slaves, who have endured the extreamest tortures, rather than discover their Master's secrets. Neither is it fit to babble of those things which you may possibly conceive are of inconsiderable moment; for he that will indiscreetly tell any thing, is ever suspected that he will tell every thing. And they that have some truth from your mouth to begin upon, will thereon build

build such a superstructure, as is proportionable to their own imaginations: which they will endeavour to establish upon the credit of that truth which you at first reported.

But especially let what is committed to you as a secret, be lockt up by you as in a Cabinet, not to be opened, but by the key of him that gave it. For that Levity is intolerable which leaks out into the next company what was committed by his friend, or is easily drawn in to discover what was so entrusted; for every man in his heart despises that person who can not govern his tongue in such matters; and considers him as a sieve that will hold no water.

And here you may also take notice, how expedient it is, not to be talkative of such designs as are in your thoughts, of bargains to buy, or business to do; for thereby you give great occasion for others to prevent you, if they judge it worth the while: and they who come under the reach of your projects, are thereby alarmed to circumvent you, and defeat your Intentions; and 'tis no small advantage in every affair, to take those we are to deal with unprovided. The prudent conduct is not to talk of what you have designed until 'tis effected, and perhaps not then neither, lest it may serve as a precaution against you in your future dealings: and 'tis your close lads who commonly effect those businesses, which your great talkers can never compass.

For though there be a natural proneness to boast of our own abilities; yet he is very unwise that talks of them, or of his own arts. For 'tis one of the greatest parts of cunning, to endeavour not to be thought so: and he that proclaims his own skill, beats the Drum to the alarming those he hath to do with; and summons every man to come well provided to deal with him, that declares he goes always furnished with a Sword and Buckler. And where cautious men entertain an opinion that you are an overmatch for them, in bargain-driving, or that you have better Intelligence, or an earlier Correspondence than themselves, or any other advantage, their Prudence will forbid them to deal with you at all; especially for any Commodities that are liable to any great Variations in their Price.

Nor is it fit to talk of our expectances, nor of our hope of such successes, which depend upon the good will of others,

others, which are doubtful and uncertain in the Event; and if we fall from such hopes so discovered, we fall as much in our reputations, as if our casualty had been real; and expose our selves as much to the derision of others. And such imaginary disappointments are frequently retorted on us, as the true returns of our own unworthiness: and 'tis but a just confidence that others take in this kind to deny us, when they see us so rich in hopes, but not so in performance. However, he that antedates his own enjoyments, and takes possession of them beforehand in his discourses, according to the Proverb, *Sells the Bear's Skin ere the Bear be caught.*

Be warily silent in all such things as are in difference between others: for he that blows the Coals, in other mens quarrels shall be sure to have the sparks fly in his mouth. It being hard to make even such an amicable interposition as shall not admit of a sinister interpretation. All men almost being led by their passions and prejudices, and their own interest; and scarce a man that will weigh his own cause in the ballance of Justice. And therefore you will be necessitated in such cases either to deny your own reason, and be towed about at the pleasure of others, or expose your self to the disgusts of those, who judge of your sentiments, not by the truth and reason of them, but by their own passions.

But it is vilely odious to be an instrument by inflaming stories to add fuel to the animosities of dissenting parties, and be a tale-bearer to keep up that feud, which might otherwise expire through want of nourishment. For beside that such practices usually prove pernicious, and they that deal in them, as it were, hold a fox by the ears, and seldom part without a snap, or a scratch, if not worse: It is the Devil's work to blow the coal of dissention; and on the contrary, *Blessed are the Peace-makers.*

'Tis therefore every one's duty to bury all corroding language in oblivion: and it will be your wisdom to have your tongue always dipt in Oyl but never in Vinegar: I mean, not to convey any such relations as shall have a bitterness in them; nor give any answers in your own cause, which shall not be lenitive. For how much a soft answer pacifieth wrath? I believe you need not look back upon antient examples, how thereby *Gideon* quieted the *Ephra-*

Ephraimites, or *Abigail David*, when *Nabal's* churlish answer had highly incensed him ; your own occasions will give you experience enough of this nature : neither will there need much to persuade you, if on such occasions you consult your reason, and not your passion. For it is a foolish Pride and obstinacy that cannot stoop to a submission ; and 'tis surely no less than madness to think that what was ill done by casual over-sight, will be made amends for by a stubborn reply.

And here 'twill not be impertinent to advise you to be of a meek and calm conversation, by no means apt to take pet at matters of little moment, for such captious persons are like the weather-cock, which every wind disturbs, and turns about to a different point of the Compass ; by which, they contract much disquietness to themselves, and become very unacceptable to others. But even where there is just cause given, 'tis much better to let the wasps alone, than by contending with them to bring a swarm about your ears : Yet it is still more inconvenient to be a man of strife, and to study occasions to quarrel with others.

And it often happens that such tempers, by their frequent collision, do strike fire out of those flints, where otherwise none would have appeared ; and raise up enemies out of that dust, which if not stir'd, would never have flown in their eyes. It is abundantly better to study the good will of all, rather than to make an enemy of any ; and to be of that obliging spirit, as to gain the affection of every one (except of those, as an Historian says of a very wicked Statesman) whose friendship is not to be had but by a Participation in their wickedness. For there is not a Creature so contemptible, which may not be something beneficial, and whose friendship may not be rather valuable than its enmity. And therefore kindnesses done, meet with requitals many times beyond what could be expected ; and 'tis a story well known, *That he who prov'd a Chirurgeon to the lame Lyon, had his life afterwards saved by the same Lyon.*

Make a trial and you will find how far a constant *Affability* prevails for the gaining of men : for daily experience shews, that we make those creatures our play-fellows, which are mild and gentle ; but keep at a distance those, which

which are fierce and cruel: and the furly grim Mastiff lyes without doors, when we make a Lap-dog of him that is affable.

Frugality.

What I have next to advise you to, is, the practice of Frugality, a virtue expedient for all, but chiefly for you, who like the Silk-worm, must spin your riches out of your own bosom, having such small expectations of helps from abroad. That which I have to leave you, being but little at the most; and if I had much, and you being the eldest, might challenge the greatest share; yet there are nine besides, and a possibility of more, which must all be furnished out into the world as well as you: and 'twill be well, if God give me life and ability to do that. So that the case stands with you, as in Military affairs, where there are no hopes of your ever rallying, if you be once routed. I have furnished you into the way that you are in, not only according to my power, but in truth beyond it; therefore if you shipwreck now, you are undone for ever. Be careful then to play your fore-game well for you will have no after-game; and when you then come to see your Errors you will be wise too late. There will be no hopes of a second setting forth, if your first miscarry. And in truth, no man takes that course, but goes upon great disadvantages. For as they who intend to sow Corn on woody-grounds, not only exercise that Husbandry which is common to every Crop, but also rid out of the way with much labour those bushes and rubbish which cumber the Land: So you will find your self not only to struggle with those difficulties which usually occur in every design, but also with those prejudices which every one will take up, upon your first miscarriage; and you'll find it much harder to recover a credit once impaired, than to keep that in a flourishing greenness which was never blasted.

Be sure therefore to go out into the world like a sheet of clean paper, where no blots are to be discern'd; let your reputation be like the Virgin parity, not stain'd with any thing which may render you suspected to the time to come. For that is the best frugality which is sparing of our credit, which can never be guarded with too great jealousy, nor forfeited but with the greatest loss. Nor yet think that credit which is gotten with the expence of money,

money, unless God shall so bless you, as that it should be a shame to you not to be expensive: For he that expects repute, having a good estate, by being sparing, is like the man who would bring his horse to live upon nothing; so he that would get credit by spending high, whilst his Estate is low, doth but blow a Bladder, which will burst with a stink. And be sure of this, that the first step to reputation (next to doing virtuously) is to have something: and therefore lay out no money, but what necessity extorts, or as will be sure to return with a good Cargo: For observe the old Rule, that *A penny sav'd is two pence got*; and the way to much is by a little, for the greatest sum which can be imagined, was begun in a penny; and 'tis worth your minding, how much he had for his horse, who sold him but for an half-penny a nail doubled.

And therefore be skill'd in that part of Arithmetick, which is Addition, and not Subtraction: for when there is an inclination to take out, and you think 'tis but a small matter; consider how many dry blows the poor Country-man gives, to earn no more in an whole day, to sustain his Family with bread, than you squander away on your Luxury or Vanity.

And take notice, that as the most ample Structure had but one corner-stone at the beginning: So be certain, that an estate is more easily propagated from something, though never so small, than for nothing; and he that hath one shilling may much sooner get five, than he a penny, who hath not one farthing. Therefore that Grasier who left behind him some thousands of yearly Revenue, took care to save when he was a poor Drover so much, as bought a Calf to begin with. *I can easily see that a man worth a thousand Pounds, might grow worth an hundred thousand; but the greatest management lies in getting the first thousand.* He that is not frugal in what is small, does not deserve to be trusted with much.

But this you are sacredly to observe, if you shall be in-Master's trusted with the keeping of your Master's Cash: Look on Cash. it, as you would do on a plague-fore, if a thought come in your mind of imploying one penny of it for you own use. For know, all that is there must be accounted for;

Industry.

and 'twill be infinite odds between the easiness of taking out, and of returning it back again.

A very fit Partner for Frugality, is Industry; That what is by sparing saved, may be with diligence improved; and what is so improved, be again spared. For frugality alone is but single getting; but joyned with industry, is double: like those beams of the Sun, which by Reflection from the earth, make that heat not to be indured, which would be hardly warmth otherwise. And where much cannot be done at once, diligence effects it by degrees, producing by a frequent repetition as great an heat, as more vast abilities but less active. And it hath been observed, that it is not less gainful to Navigate in a small Vessel, which makes quick and frequent returns, than in that which returns but seldom, though deeply laden. Therefore the wisest of men directs the sluggard to go to the Bee and Ant, *and learn their ways and be wise*; these infirm creatures plainly shew how much the Assiduity of an industrious labour can effect. 'Tis an ill humour, when because our means suit not with our ends, we will not pursue those ends, which suit with our means; and because we cannot do what we will, we will not do what we can; depriving our selves of what is within our power, because we cannot do the things that are above our power: When indeed the way to do much more than we can at present, is by doing the many littles, that we are able.

And industry truly effects things beyond our own expectations, when we are not discouraged by difficulties, but incited; and do not throw up the business as desperate, because not immediately practicable. And let me tell you, of all tempers there's none more to be avoided, than that the edge of whose activity is soon abated: for they vilely despond at those things as impossible, which a more tough diligence doth easily surmount. For which cause, when the Historian had reckon'd up the many difficulties and dangers which *Cosmus* that first Duke of *Etruria* had to conflict with, in his infant government; he concludes with this strong remark of Applause. *The Duke by his Patience and Industry got the better of all these Difficulties, which had been otherwise invincible.* And, in truth, 'tis not the part of a man,

to lie down under the weight of Difficulty and give up the game, because the Cards prove crofs; but by a generous contest, be hottest in our prosecutions when the coldest air blows on our designs; and like true Spur-nags, strain hardest against the Hill; or like Thunder, tear it most, where we meet with the sturdiest Oak. Even the tallest Cedar will fall at your foot, to whose root you apply incessant strokes. On which consideration I was much taken with his device, who plac'd for his Sign a pair of Compasses, with this Motto, *By Constancy and Labour*; the one foot being fixt, the other in motion.

Besides, let me tell you, that nothing shall conciliate to you more friends, while you are a servant, than in industrious officiousness, whilst you are ready to do what the looks and nods of others intimate that they have a mind to: For as we love mettle in Brute creatures, and take delight when Dogs or Horses shew their ready motion at our whistle or chirrup; so there's nothing we take more pleasure in, than a diligent and willing servant: for he merits no thanks that doth what he is bidden, which otherwise would be exacted; but we set an estimate on him, as exceeding our expectations, who by his readiness, anticipates our commands.

Neither be discontented at doing those services which are mean, if they be honest: For there is nothing vile, but what is wicked; nor is there any cause to be ashamed of that, which is not sinful. And to this purpose, we find *Fabritius*, that illustrious *Roman*, tending his own Gridiron, when the *Samnite* Ambassadors came to petition him for peace. The truth is, 'tis the meer effect of our pride and vanity, that we stamp those things as disgraceful which are good: *for what is good, and what is honest* are terms convertible; and the Philosopher defines that to be *honest*, which is worthy of Honour. Hence it is that very little people among us scorn to put their hands to that, which formerly employed the Daughters of Kings. A lady is mentioned in the holy Scripture as Skill'd in Cookery, whose father was the Victorious Monarch King *David*, and whose Brother was *Solomon* in all his glory; but this is the abjectness of the age we live in, that Idleness is an ornament, and the greatest Gentility is to do nothing; whereas in truth 'tis action

only that is noble; and not only the Celestial bodies are in continual motion, but he that is most high is pure, perpetual, and infinite.

*Choice of
Company.*

The next principal consideration wherein your care is requisite, is the choice of your Company, wherein every person receives as great an allay, both in his reputation and disposition, as water which pass through Minerals do, in their tastes and operations: For we see it common, for the world to judge what men are by the choice of their Company. And that it should be so, depends upon the most natural reason: for we see that all things avoid that which is heterogeneous; and not only Animals, but even melted Metals eject out of their substances the less solid parts: and the liquid bodies of Water and Oyl, are as precise in their separations: so that as they all agree in general principles, they are each as ready to separate in their private natures; whereby they not only preserve their specifical differences, but prevent a confusion, and final reduction to their Original *Chaos*. Hence we see that promiscuous mixtures are Monsters in Nature; and as what God hath joyned, he will have none to put asunder: so what he hath thus put asunder, he forbids to be joined together. And for this cause we read those Analogical injunctions, not to Plow with an Ox and an Ass, nor wear Garments of Linsey and Woolsey mixt together. I have said all this, only to let you see, how impossible 'twill be for you to be thought a person of integrity, whilst you converse with those that are vitious: And this the rather, because we see that all persons affect such as are like themselves, or those that they may make such; and if you be neither, you either condemn them as being different, or are condemned by them, because of your difference; and you will find the same censure past upon you, by all that judge of you.

*Evil Com-
pany.*

You will also find that the danger of evil company, is not less than the discredit. In criminal matters it many times falls out, that our laws involve in the guilt, not only the principal Actors, but also all the company; as in matters of riot and murder. And in cases of treason even silence is capital; and in such company you'll be engaged, either to betray your friend's life, or expose your

your own. Thus he who attempted the murder of the Prince of *Orange*, not only brought destruction upon himself, but on his confidant also, who though he dreaded to commit the fact, yet kept his counsel that attempted it: and the discovery of the last was made merely by observation, that he was seen to keep company with the former.

But this is not the greatest, because not the most frequent danger that evil company brings with it; a deeper mischief is, that it depraves the mind, and leaves that filth upon the intellectuals and affections, which is not to be washed off without great difficulty by better counsels. And the fatality of this mischief is seen by the contagion of it upon the purest minds: And the natural proneness that is in us to evil, makes us easily susceptible of this unhappy tincture, and spreads the venom of it at such a rate, that there are few that find an antidote strong enough to prevent it. And the dismal overthrows of many, who coming abroad into the world well disposed, have been ruined by bad company, rings so shrill a peal to all that are observing, as that we may well condemn him as brutish, who is not affected with it. For if you enquire of those who are undone in their fortunes, and ask the reason why they are so, scarce one of them but shall tell you, that he owes his miseries to ill Company; this at least, if he speaks sincerely, as men commonly do at their last Hour, therefore this is the constant confession at the Gallows.

There being therefore an innate propensity in man to society; Solitude being an effect rather of melancholy, than of choice and election: The communion of Saints being also a part of our belief, which consisteth not only in that of the spirit, but also in personal converse. 'Tis not therefore the least part of our wisdom, to chuse such company, as may be of use to us, and not an hindrance in our concerns.

It is therefore good to chuse such for your intimate *Good Com-* companions, as (if otherwise well qualified) excel in their *pany.*

Way: for as it is a felicity bestowed on some to excel in every Art, Science, and ingenious Mystery; so there is an innate disposition in such, for the sake of approbation and applause, to reveal in conversation, where they
are

are intimate, whatever is most excellent within their compass of knowledge; so that you may gain with ease those secrets, which they acquired with toil and study. We read therefore, that upon this account the rarer Artists of ancient time in Philosophy, Zography and Sculpture, thought it worth their while to undertake long and dangerous voyages into foreign parts, only to converse with those whom fame reported to excel. And without doubt these walking Libraries are of the greatest use; and knowledge never comes in more richly freighted, than when it sets sail from such continents. 'Tis therefore observed, that *Francis* the first King of *France*, though he came to the Crown young and unlearned, yet by his delight in the discourses of Learned men, (whom he would always have about him) attained so great ability, as exceeded the most learned Princes of his time. And I my self knew a person taken raw from his studies (being chosen into the House of Commons before he was twenty one) and who from that time very much laid aside reading, yet by associating himself with the most knowing men, contracted so great a sufficiency, that I have heard him discourse of Philosophical and Theological controversies, much to my admiration; and I also observed, that he greatly preserved himself from that contempt which his youth might subject him to, by his keeping company with such persons as were esteemed wise: for the world could not but conclude, that he either was wise or soon would be so. And you will find this notable advantage in conversing with knowing men, that you will have at hand those who are able to advise you, and willing too, if you be but so to take it. For there is a natural indulgence that every knowing person hath towards those that are ignorant, which makes them willing and ready to afford them the relief of good counsel, when they need it. And if counsel be the strength of Kingdoms, it can be of no less use in our private concerns, if God give us an heart to ask and take it: for when young men are advised by those like themselves, giddy-headed, and precipitate (which commonly they like best, because it suits their humours) they are intangled like young *Rehoboam* in those incumbrances, whence they cannot extricate themselves

felves by too late a repentance: therefore take such for your companions, who have already sow'd their wild oats, and are by long hunting grown too stanch to set an haunt; by which means you'll reap the benefit of their dear-bought experience, and prevent your own.

But chiefly take care to chuse for your company, persons who have a regard for their reputations, men not of degenerate tempers: For some there are, whom nature hath moulded up of the coarsest clay; whose brains not only represent meer rubbish, but their very dispositions are so fordid as to condescend to the most ignoble and abject things; whence they'll never scruple to abuse, or betray you; whereas those who are of an elate and generous spirit, have a natural reluctancy to those things which they judge unworthy; and are hardly induc'd by the extremest necessity, to comply with that, which degenerate tempers act without difficulty or temptation.

And upon this account also, never sort your self with persons below you; for as their reputations will not bear an equal ballance with yours, so must yours be as much depressed, as may make it even with theirs; and so must your purse make up the deficiency of theirs upon all occasions where you go into any expences with them: and they will not be ashamed to slip their heads out of the collar, and leave you to pay all, as if they had done you a kind of courtesy, in acknowledging your superiority. And 'tis pretty to observe how such will tickle your petty ambition with such Compliments as they think will please you, to open your heart, and according to a known metaphor used by gamesters, *to make you bleed freely.*

But above all, avoid company given to drink; for *Drunk with whom are wounds without cause, but with them that ards.* are mighty to drink strong drink? The drunken man being a *Beast in human shape*, as unfit for converse as She-Bears and Lyons, who conscious of their own fierceness, walk alone; while the more mild Creatures associate themselves in flocks and Herds. *Clitus* slain by *Alexander*, and an hundred more examples, tell what a Devil is drink; which if it reign any where in the possessed most, it is in our own Country; where they are computed

puted to drink more Wine in a year, than any other Nation doth in three. And though the *German* did bear away the Bell for drinking; yet it was rather long, than much, being content to pelt his enemy at a distance: Whereas, we are after the modern way of fighting, altogether for down-blows, being impatient till the opposite have a total rout. The drinking of Healths too, being a design like that of the servants of *David* and *Saul* at the Pool of *Gibeon*, where they took each other by the Beards, and every one smote his fellow under the fifth rib, that they fell down together. If therefore you love your body, your soul, your credit, or your purse, let such persons be imprison'd (for the most part they are) in the Tavern or Ale-house, and do not you come near them.

*Wicked
Company.*

Neither let such be your associates as have been wicked, or have a brand of guilt upon them; for judgment, though it be slow, yet 'tis sure. And though God have long patience, yet he hath long hands too, and reacheth the guilty at a great distance, between the sin and the punishment; which doth not seldom involve their friends in it, after the *Persian* mode. Neither do we read any other immediate cause of the death of *Abaziah*, than that he was in the company of King *Joram*, when God was executing judgment upon the house of *Ahab*. To that purpose, History tells us of St. *John* the Apostle, that he run out of the Bath into which the Heretick *Cerintus* came, lest, as *Corah* and his company, he should be involv'd with him in the same judgment. Thus we read that advice, *Come out of her my people, and be ye not partakers of her sins, lest ye be partakers also of her plagues.*

But let such be your company, as for whose sakes God may bless you also; such as *Joseph*, of whom 'tis said, *Gen. 39. 5. That after the time that Joseph was made overseer of Potiphar's house, God blessed the Egyptians for Joseph's sake: and the blessing of the Lord was upon all that he had, in the house, and in the field.* And truly, when we read that God would have spared five Cities, for the sake but of ten persons, *Gen. 18.* and that he did spare one of them for the conveniency of *Lot*, *Gen. 19. 21.* we cannot sufficiently make an estimate how far the interest of a good man weighs with
the

the Almighty; and what an advantage it is to have a share in their prayers, who have so much favour in the Court of Heaven. Consider also what a benefit it is to be conducted in the ways that are good, by the bright example of virtuous company; to have such about us as shall be ready to say, *Come let us go up to the house of the Lord*; and present us with motions of well-doing, instead of those, who shall play the Devil's part, and tempt us to evil.

Now in your friendships, be advised in a few things. *Friendship.*

1. Let not friendship induce you at any time, to do you evil. The greatest friendship is to be useful for heaven. And if the nearest relations which nature has obliged us by, should break in upon that interest, we are under a superiour, an infinitely superiour obligation, to oppose the overture, and refuse our compliance: *For he that loveth father or mother more than me, is not worthy of me.*

2. Let not your affection over-balance your prudence, *Affection.* and draw you into things which may prejudice your credit or endanger your estate: For he is none of your friend that would injure your reputation, neither are you your own friend if you would damage your own affairs to gratify another. Friendship indeed is a sacred thing, and deserves our dearest acknowledgment; nor is there any thing, wherein a man shews himself more a man: But alas, *where is it to be found!* if your spirit should be so generous as to engage you beyond your own interest, in the service of a friend, where will you find a counterpart? Antient stories tell, indeed, of friends who mutually contended which should dye for the other; and Talkative Greece hath not been sparing to tell their praises: But the present age is so far from this kind of friendship, that it is hardly found responsible in common gratitude; but most men shake off their friends, when they have no need of their friends, or their friends have need of them. Besides, if you go to *Ludgate* or the *Counters*, you shall not find so many persons blaming the prodigalities of themselves, as cursing the ingratitude of their friends; who left them in the lurch, when they had drawn them in to enter into securities and engagements. And indeed *Securities* 'tis a wretched consolation to a man whom suretyship *and Engagements.*

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hath thrown into a loathsome prison, to consider, that he is become so, for those who frolick it in that liberty, which they obtain'd by bringing him into the net; or that the world should say of him, *he was a good natured man, and no body's Enemy but his own.*

Secrets.

3. Discover not those concerns to any of your acquaintance, which may redound either to your damage, or discredit, if present friendship should be changed into unexpected enmity; Consider 'tis a pitiful and precarious life, which depends upon the secrecy or silence of another who may disclose your counsel, either by a natural talkative humour, or by the power of Wine, or a design to oblige another by betraying you: For besides that there is an impossibility in some tempers to stand out a siege, when closely ply'd, as we see *Sampson* himself twice in this kind routed; so it is a miserable captivity to lye at the mercy of another, and at his discretion. And men 'generally upon such advantages are as imperious, as a Maid that is heir to her Mistress; and takes pleasure to make that yoke pinch and wring, into which your own folly thrust your head, and from whence you have not confidence enough to pull it out.

Breaking Company.

4. Reserve to your self always a liberty of breaking company; and give up the pursuit, when the Cry hunts not according to your judgment, or your private concerns oblige you to retreat: For as it is little prudence to buy, by what another bids; so is he as little wise, that will exhaust his purse to keep pace with another's expences. And as I have thought it unjust that another should force me to pledge him in a brimmer, because he began it, without regarding whether my body or head will bear it; so I think 'tis wisdom to leave your friend, when he proves an *Ignis fatuus*, and would lead you into a quagmire, intangle you in contests, or expect that you should lavish your money for company, though possibly he may be much better able to afford it; therefore balance your expences not by those of another person, but by your own abilities.

Maidservants.

Be especially advis'd, not to have any familiarity with the Maidservants of the family where you are, more than what conduceth to the dispatching of general affairs, and such an affability as is common and due to all: for those

those kind of cattle are as weary of a single life, as Nuns of their Cloisters, and therefore catch at the very appearance of a match; and if you shew them any kindness more than ordinary, they interpret it affection, and make no difficulty to challenge you upon that account: wherein if you correspond not, they hate you worse than an old decayed woman doth a young flourishing beauty. And therefore they rake Hell to find out inventions to reck their spite on you, and value not how they wound their own reputation, so that they may murder yours; like *Richard* the Third, who scrupl'd not to make his Mother an whore, that he might prove his Brother illegitimate. Neither will their malice be satisfied till you be ruined. Of which the City of *London* hath given too many, and too pertinent examples, where Women by false accusations have brought those young men to shameful *exits*, whom they could not bring down to their unworthy designs.

There is therefore scarce any subject deserves your *Treache-* more abundant caution, unless it be the treachery of a *rous Ap-* fellow 'Prentice; who if he be a youth of a wicked dis-*prentices.* position, you will have great cause to thank the Almighty, if you escape him: For the Devil is not a much more cunning tempter, than such an one proves, whose design is to lessen his own crime by your copartnership, or to facilitate the executions of his wickedness by your consociation; wherein he congratulates himself in this at least, that he shall have company in his punishment, and that you are involv'd in the same condemnation: Though his design be, by betraying you to excuse himself, and expose you to blunt the edge of the rage of the offended. Therefore the Artifices are incredible which those base miscreants have to betray innocent Lads, and decoy them into destruction. And happy is he whom God keeps, and indues with so much prudence as to avoid the danger: But if such a temptation should fall in your way, be settled upon the basis of faithfulness and honesty; and like the German, when he hath to deal with the nimble Italian, be resolv'd that nothing shall ravish you from those principles of Truth and Justice, which your judgment is convinc'd of.

To this advice concerning your company, I may

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subjoin that which relateth to your discourse, wherein observe,

1. That your discourse be rather little than much ; for a fool is known by his much speaking : and it is much better to be esteemed too morose and reserv'd, than by an impertinent babling, to be the subject of the derision of others ; besides the danger of speaking that which may be questioned, and cannot be recall'd ; whereas, *Little said may be soon amended.*

2. Let it be rather free than affected ; for there is nothing acceptable of this sort that is not natural ; for a very clown in his own language comes off better, than he who by a Romantick Bumbaste doth thunder-thump his hearer into an *æquilibrium* between scorn and wonder.

3. Let it be rather wise than witty, for much wit hath commonly much froth ; and 'tis hard to jest, and not sometimes jeer too ; which many times sinks deeper than was intended or expected ; and what was design'd for mirth, ends in sadness.

4. Let it be of that Virgin-purity, which knows no stain of obscenity : for *evil communications corrupt good manners*, and in nothing more, than if they be filthy. And as it is a double iniquity to talk filthily of what was done wickedly ; so he is justly condemned as vile, whose discourse is obscene ; because *out of the abundance of the heart the mouth speaketh.*

5. Let not your discourse be to deride the infirmities, or naturally imperfections of another. For in this case, what our Lord said to the accusers of the woman, may be said to all : *He that is without sin, let him throw the first stone* ; there being no man that blames another, but himself comes under the lash in some other kind ; it being as natural for men to err, as to be good ; and the purest Gold of upright men, that ever we read of, had yet something of an alloy ; and no doubt but your own conscience will condemn your self while you reprehend the folly of another. Besides, it argues a dirty temper, to be so Sive-like, as to let pass the finer Flour,

* Our author seems in the following words to have intended an instance of the style he explodes.

and take pleasure only to tofs about the Bran and refuse, which even the best Wheat is not without.

But to make a scoff of natural defects, is to make a mock of the God of nature; who acts nothing in vain, or without its reason. It might perhaps be somewhat excuseable for you to deride the wants of another, if you had been the workman to make your self, but since you were *fearfully and wonderfully made*, and *now can not add one cubit to your Stature*: another's defects should be the motive of your thankfulness, and not the object of your laughter; considering that your perfection is the effect, not of your own care but the Divine goodness.

6. Do not concern your self in your discourse, with *State-Affairs*. the publick management of affairs of State: For it is a kind of serious madness, to interest our selves in the disposal of those things which are so much above us, and in the judgment whereof we are generally deceived: It being the intent of States-men to reserve their designs conceal'd, and study to appear what they least intend. But should you be in the right, your advice is never likely to be askt, so that all your contrivance will only amount to make a man of clouts for your self to play with. But the humour of some is abominable, to murmur at Authority, and please themselves in complaining of their Superiours: Whereas 'tis the principal part of subjection, to submit our selves to the discretion of those that rule us; and the first step to Rebellion, is, when instead of doing commands, we dispute them. The best way to prevent the evil effects of Government, is, not to quarrel with their actions, but amend our own. For as that Englishman answered seriously, who (when the English were driven out of *France*, in the time of *Henry the Sixth*, being upbraidingly askt by a Frenchman, when they intended to return into *France* again) said, *When your sins are greater than ours*: So will the removing of evil government (when at any time God shall bring it) be, not the effect of our murmur, but repentance; for which cause the Historian doth well reckon up evil Magistrates among the effects of Divine indignation, as Famines and Pestilences, which we cannot otherwise prevent, but by repenting.

7. But especially let not that veneration, which is always due

due to the Divine Being, his Attributes, Ordinances and Words: for as it argues a great profaneness, not to dread *him that ought to be feared, who shakes not the earth only, but also heaven*: so can it be never safe to make a jesting business of that, for which God hath said he will in no wise hold a man guiltless. And it is a strange impiety our days are grown to, whereby truly, men make a sport of Godliness, and seem to know the Scriptures for no other end, but to use them as Tennis-balls for recreation. But if *God be in heaven, and thou upon the earth*, and therefore should *thy words be few*, there's a greater reason that they should be reverend.

Recreations.

My next advice should be for the choice of your Recreations, wherein perhaps you may think advice is not so pertinent, because every man chuses recreation as he is inclin'd; yet, 'tis not amiss to desire, that here you should love with discretion, and direct your thoughts that way, from whence (if not the most of emolument) yet certainly the least of damage may ensue. That you should not make your recreation your business, nor your vacation your vocation, I need not admonish. Necessity hath impos'd that law upon you, *to work or not eat*. You being, I hope, of too much spirit to play the parasite, and pitch toyls to catch Deer in a dish: But were it not so, I should abhor the thought of your living uselessly; and be like a Sponge, which breeds no moisture, but only is squeez'd out of that which it extraneously contracteth. And surely more despicable creatures the world bears not, than those Grasshoppers and Butterflies, which are only employ'd to sing away their time, and buz about in the warm Sunshine.

Cards.

Therefore in general, such recreation is to be chosen, as may relax, or unbend the mind or body from their too intent application, not such as may tire and weary them. For which cause, as I always thought, that they would give a pitiful account of their time spent, who sit up till midnight at Cards and Dice: So I never had any fancy to those recreations, which as they exercise not the body, so they rather disturb, than relax the mind. Besides the provocation to passion and vain-speaking, whereby we highly displease God, while we design
to

to please our selves. Without doubt those recreations are best, which mix pleasure and profit together.

For which cause, the reading of History or Geogra- *Reading.*
phy, are not of the least note, and proper for those whose trade (as yours) being for standing and motion of the body, have a proper relaxation in the sedentary posture of reading; besides the delight which the mind may take in the account of passed times, or the discovery of remote Lands, and enjoy with ease and quiet the discoveries which others have made with care and travel, and manifold hazards; Whereby you will not only reap a greater delight, than they who go to visit curious Structures, or beautified Gardens; but also attain so great accomplishment, as may render you acceptable to all ingenious persons; compleating not only your own knowledge in the affairs of the world and foreign parts, but also enabling you to discourse with those, who at their great costs, have been ocular spectators of remote Regions. And moreover (which is not a small advantage) you will be furnished with such a stock of examples, of the successes which good and bad have had before you, as may be not of a little conduct to you in your own affairs; and as lights on a rocky shore, be useful to prevent your shipwreck.

And further too, you will not be interrupted by this kind of diversion from being at hand, to attend upon such occasions as may accidentally present themselves: for he said well, whose Proverb was, *Keep thy shop, and thy shop will keep thee.* Attendance to him that drives a Trade, being as necessary to thriving, as the eye of a Master to make an Horse fat; not only preventing thereby the mishaps, which many times befall through absence; but also being ready to take opportunity by the foretop, and make use of any thing which comes to your advantage, which if you are out of the way, goes to another place, and never inquires after you any further; meeting with such things as quite juggle out all those thoughts which they had of you. It is therefore expedient (like a short bowl) to lye in the way, and in likelihood to be knockt up nearer the Jack.

But if this be lookt upon as too melancholy and re- *Walking.*
strain'd, and you seem to need more of motion, and a
freer

freer Air; to walk with some friend in the open Air, is a pleasureable and healthful recreation; when you have not only the Entertainment of discourse to delight the mind, but also the agitation of the walk, to exercise the body: For the way which some delight in, when business is over, to sit and tope at a Club, is like the hanging of a Blote-Herring in the smoke; when a close room, and the steam of Tobacco, must needs be as conducing to health, as *Lincoln-shire-Fens* are expedient to prevent an Ague.

*No Fencing
or Dan-
cing-
School.*

The Dancing and the Fencing-School (the recreations of some) are both subject to alike inconvenience in this, that they afford too great temptations to engage in mixt companies, which frequently lead to the Tavern; such company seldom breaking up, without a parting cup. But they have besides, their particular evils. The first inducing you to shew your abilities among the Ladies; where, if not advis'd, you may be drawn beyond the possibility of a retreat; or at least, to dance away much of your time and estate. The other exposing you to contests, wherein, while it pretends to enable you, you are often left in the lurch; your skill being beaten out of the field by a resolute fool-hardiness, and your art (used to conflict with art) finds it self opposed with courage and passion, which with unlearned blows designs not so much its own defence, as your ruin. So that more, who have been taught the art of Fencing, have miscarried, ingaging upon the confidence of their skill, than ever were by their skill defended.

No Plays.

But the great diversion of the present age, is the frequenting of Plays; which as it is practiced among us, doubtless is very vitious, where the design is laid, rather to corrupt youth, than to inform it; and matters are treated in such a manner as rather to irritate lust, than to abate it: Persons coming from thence, not often much the wiser, very often much the viler.

*No Court-
ship*

The courting of Ladies is a pleasant and gentle diversion, so I call it; but he is mad that makes it his business, or thinks it worth his while, to set a seal upon a bubble: yet I must tell you, it is accompanied with not a few, nor small inconveniencies: for you can hardly be fantastick enough in your dress, to suit their fancy;

nor

nor your discourse vain enough to fit their humour: for though some few of them will Philosophize, the generality of them are so empty, that you have little cause to wonder the Poets imagin'd that *Venus* was born of froth. Besides, for the expence, a Coach and six Horses is not more costly; for he that courts a Lady without gifts, calls an Hawk without a Lure; which they are very ready to receive, but not to requite; looking upon what you give, not as the effect of your bounty, but their merit; and that you are richly rewarded with some sweeter look, or more affable compliance.

Treating is also as necessary an attendant upon Court-Treating. ship, as a good block is necessary for the *Christmas-Fire*, and they value the entertainment merely by its cost; wherein to be provident, is esteemed base; and you are dirty, if you examine how you are particularly cheated.

Moreover, this practice is not without its danger: for if it be a Beauty under covert, 'tis impossible to act your love so Platonically, as not to give offence to the yellow stockings; and then remember, *Jealousy is the rage of a man*; and if it be possible to know when it began, you shall never know when 'twill end.

If it be an Widow-beauty, or one who knows the world whom you pay your addresses to, you are sure to find that stock dear to buy, because 'tis vy'd for. And they have the art to raise the commodity, by the contention of the bidders: So that there's nothing to be had there, but what's inhanc'd. Besides, in this you're certain either to quarrel with your Rivals for the feather of her fancy in dangerous contests, or be reflected upon (if you are wiser) as cowardly, and degenerate.

If it be a solitary Beauty you court, so that none besides take to the scent; she will not long be so: for your attendance will but be like the Fowler's Stale, the appearance of which, brings but others to the net. And therefore they delight to have such an one shew'd, and how related; which though it may be you are shy of, and would enjoy yours by your self, yet they hate this kind of privacy, thinking that ware judg'd marketable, that hath store of customers. But besides, though your

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intentions perhaps are general, yet the easy woman thinks you have a particular affection, and judges that while you but court her as a Mistress, you woo her as a wife; and so is apt, either to engage her own affection beyond the reach of an honourable retreat, or hath thence confidence enough to challenge you with those promises and obligations, which your frolick-tongue might be free to utter, but you not free to make good. And which is worse, the world is apt to impose upon you too, and either judge you vain, to level at that mark which you intended not to hit; or perfidious, to desert those colours for want of Pay, under which you list'd your self as a Volunteer. But this is not all, for fair faces, and taking behaviours, are apt to enkindle irregular desires, and engage the fancy in those amorous Flames, which if those you treat are too honourable and chaste to comply with, you may be induc'd to quench in the *Bottom* of a common sewer; and then into how deep a Ditch you plunge your self, *Solomon* will tell you; whence we must not expect you to emerge, but with a carbonadoed body, and decocted estate; which God forbid.

Riding.

But of all Recreations, there's none more healthful or more delightful, than to ride abroad on a good horse; whereby you have not only the fresh Air, and the delightful prospect of pleasant Fields, varied as you make your journey; but your body is exercised without its own labour, and the spirits-actuated without weariness. An Horse being a creature destined by the Divine appointment for the ease and delight of man: A creature of that Air and generous Spirit, that while his loftiness scorns servitude, he yet seems to take pleasure to do service to you, and acts not of a foreign compulsion, but an innate metal, being for ease and ornament; and therein going beyond that of gay apparel.

But to buy an Horse, and not be able to judge of him; or to keep an Horse, and not to have skill enough to know whether he be well or ill, duly ordered, or otherwise; is the high-way to be abus'd, and to make a vexation of your pleasure: For in putting off an Horse, men commonly use the largest consciences; and they who will scruple at the Tithing of Anise and

Cummin

Cummin otherwise, will in this case make no bones of a Sirloyn of Beef. 'Tis therefore best to buy, not upon report, but your own judgment; which you may easily attain by observation, and the comparing of an unsound Horse with a sound one; having a curious eye, that does not let any thing pass unremarked, from the lip to the very heels, bringing every part to a strict examination. And never buy an Horse which you see hath a fault; for 'tis a chance (when you have bought him) if he have not other faults which you did not see.

In the experience which I have had in this kind, I have observed, that it is better to buy an Horse that is fat, than otherwise; because then you may be sure good meat will make him so, which 'twill never do with some: and 'tis to be suppos'd, that no man will bring his Horse to market out of flesh, if a small matter will make him so: Moreover, store of flesh is an argument that that Horse hath not been surfeited; or if he hath, that it is well worn out.

I have further taken notice, that it is not good to buy an Horse that hath any disparity in his shape, as, long pastern'd, inward knee'd, narrow-wasted; because the principal excellency in an Horse, being his strength and nimbleness; what may render him defective in these, makes him useless for so much.

'Tis also best, not to lay out money upon an Horse that does not go well. For that being the end, for which commonly men buy, that they may be accommodated in their easy carriage, you will find that Horse hard put to off, which hath not this to recommend him. 'Tis therefore good always before you buy, to feel the Horses going under you; for you thereby may not only best judge of his pace and mettle, but also discover any lameness or imperfection, which he would not discover when manag'd by a Rider, who endeavours to conceal it: For which reason, 'tis also very expedient to run an Horse in hand upon the stones or some hard ground while another rides him; for the Horse having his tread free, to make his complaint with it, and prest with the weight of the Rider, will discover any foundring, strain, or old infirmity, which otherwise he would make no

shew of. But this discourse may be more seasonable many years hence, if it shall please God so to bless your substance, as that you may bear the charge of such a convenience: For an Horse is a great eater, and will not be maintained without a very considerable cost; which no wise agrees with him, that hath not a purse proportionable to bear it. Indeed, when *out of the eater comes forth meat*, and an Horse is for profit, as well as convenience, the case is altered; but this seldom happens to those in the City. And as seldom is it, if ever, that those who are not very rich men, and keep house in Town, do not therewith ride their Estates off their legs, and bring themselves to a speedy ruin.

As to what concerns your converse with men, let it be your choice to deal with those which are honest; which yet so deal with, as to prevent the mischief, if they should deceive you, and prove to be Knaves. For as there are many, to whom conscience of their duty is as forcible as an hundred obligations to bind them to do uprightly; so are there not a few, who make the pretence of sincerity, a cloak to discover their deceit, and make it their business to fish with that bait; whom to discern is extremely difficult, and not to be learnt, but by dear-bought experience.

Cautious.

But be most cautious of those that speak the fairest, especially if that be sudden, or extraordinary: for though it be a common way to give pills in pap, and administer that which is bitter, wrapt up in sweet-meat; yet this is so natural, that it is still in use; and stratagems are all in general thus contriv'd, tho' diversified in mode and figure. And what was said by experience so many years ago, *it is a safe and common way to deceive under the appearance of friendship*; you may meet with five hundred, who can by their own experience tell you the same still.

But then be wary to conceal your suspicions, lest of a dubious friend you make a doubtless enemy; and he that before only intended to serve his own ends of you, now designs to vent his malice too.

Animosities.

Yet, do not profess animosities against any man: for besides that it is most unchristian to keep anger overnight; and we have no other promise of being forgiven
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of God, than as we forgive one another; it is doubtless very imprudent: For there is no creature so inconsiderable, which may not find an opportunity to vent its spite, with your mischief; which God hath admonished us of, in that he hath made the Elephant, the biggest of Beasts obnoxious to the Mouse, the least of them; by whose running up his Trunk, he is more plagued, than by any of his stoutest adversaries. And story tells of the most valiant Kings, who have fallen by the hand of the meanest Wretches: and I remember I read of a Turkish Visier slain in the very *Divan* by a common Soldier, whom he had many years before abused, who by a long perplext contrivance, had from that very time laid a train for the execution of his revenge; which he resolved to effect, tho' certain to perish in the adventure. Therefore if any disputes or offences occur, which it is hard always to avoid; let them be acted with as little passion as may be; that the concerned person may plainly see, that the contest was not the effect of your envy, but interest; and then too, let your next meeting be with as serene a look as may be: For as we use to say, *The second blow makes the fray*; so the next meeting either makes up a quarrel, or perpetuates it.

On the other hand, be ready to oblige all with *Obliging*. real kindnesses, at least kind words: For, as *William Prince of Orange* was wont to say, *That man is little worth, who is not worth a salutation*: So may we say, *That man is of little remark, who is not worth a few fair words, that cost nothing*. And truly, this kind of affability and officious respect to men, conduceth not a little to attract their good opinion: And the contrary disgusteth those many times, who are not unwise men; and causeth them to set a note of dislike upon those, who have passed by them without that acknowledgment of respect, which they conceived due to themselves.

You shall moreover find a principal way of obliging others to consist in the art of conferring favours handsomely; so to bestow them, as that they may have the best side turn'd outwards, and be made most acceptable. In which respect 'tis best to anticipate the
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expectation of the receiver, and do before you're ask'd: For there are many modest tempers, that strain so much upon their own inclinations to intreat a kindness, that they think in so doing they have dearly bought it. But if you are requested, delay not what you intend to do; for *hope deferred makes the heart sad*; and 'twas *Seneca's* observation, *he that gives quickly gives twice*. But if you are ask'd, and must deny, let the party see 'twas not out of choice, but necessity; and let your refusal be conveyed to him in such soft language as may even oblige him, in the handsomeness of the repulse.

Yet in this, and indeed in all other affairs, the tempers of those persons you deal with must be carefully observ'd: for many spirits are like gravelly Land, whose heat and barrenness is such, as never requites the charge bestow'd on it. You will therefore generally find favours thrown away upon persons that are proud or covetous: the one being of that fondness, as to think all but his own desert; the other of that baseness, as to set a very low value upon the highest merit. To do a benefit therefore for such as these, that will be costly to you, with hope of requital, proves like money and pains expended in the quest of the Philosophers stone; which hath hitherto evaporated in smoke and frustration.

You may hence observe, that the studying of the dispositions of men, is of great use; not only in what I have said, but also in the management of all Affairs: For it is much more easy to act a design upon a man, to which he is naturally inclin'd, than otherwise. Therefore he that intends to bring a covetous man to act liberally, may as well expect to make a Water-Spaniel of a Sheep, or good meat of a Whetstone. 'Tis best then to make use of such in the channel wherein they run; and they usually are free of their words, who are close of their coin; and will be ready to do you any kindness wherein they may speak for you, when they had rather part from their blood, than let you have a penny of their money. And if you expect that such as these should do handsomely, when in the
sag-end

fag-end of a bargain you leave a piece of Plate, or such like gratuity to their disposition; you are as certainly disappointed, as if you should look that a dog's tail should afford you frankincense. And that story is here worth the remembring, of the Justice's Clerk sent by his Master to present Venison to him, who lately died worth many thousands, got by saving. The young man gives a Porter eighteen pence to carry it, big with expectation that the gratuity would be in proportion to so handsome a present; the bearer did his errand in a proper manner, the wealthy Man fumbled in his pocket, and after a long preamble of good counsel, that he should be a provident husband of his bounty, gives him twopence: and as the man was requited, so was the Master.

On the other hand, 'tis prudence to make choice of *Arbitration*. such, if you are concern'd in an Arbitration wherein matter of money may be in controversy: for men of a free spirit with ease part from sums, which your close fellows will strain at like a Camel.

To this purpose, 'tis very expedient to be skill'd in Physiognomy; I mean the art of discovering the tempers of persons by their looks: from whence no doubt there is a more exact discovery to be made, than by any reports whatsoever: and for my own part (I may say) I have been in this respect the least deceived: For tho' it be possible for men to cover their passions, and conceal their cross dispositions from any discovery their words may make of them, till they are ready to act; yet it is not possible for them to obliterate those Characters of Nature, whereby 'tis not hard to read them without their own consent. And though it sometimes falls out, that by custom and vice, men are not (sometimes) what Nature made them; yet that alteration is made by such habits, as leave a sufficient mark of themselves behind, and make the discovery rather more easy than difficult. The attainment of this Art is not so easy by any rules which can be laid down to you, as by your own private observation, and the comparing of the experience of men, with the former judgment which you pass'd on their looks; or *à posteriore* comparing your apprehensions of their present looks, with what you know.

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know of their passed actions; which you may apply, upon your memory and imagination as a distinction on all countenances of the like kind.

Neither will you find it less expedient to discover mens present thoughts by their present looks, than their inclinations by their features : For if he that carped at the form of man, found fault only in this, that he wanted a window in his heart : Nature hath something clear'd her self in that, for that the countenance is a kind of discovery of the mind. Discovering (do what we can) in sudden appearances, those sentiments of our mind, which we would should be for ever conceal'd ; and commonly we discover them so much the more, in being vext that we cannot but discover them. To do which, there must be a quick application of the eye, to the looks of him whose sentiments you would discover, at that very time when you think he is pinch'd ; that you may judge by the face which he makes, whether it touches him or not. There is also much of discovery to be made of the sentiments of others by their sudden speeches, which even from very discreet persons sometimes fly out, and are not examined by reason, and especially when the man is in a passion ; and the more violent, the more unguarded. 'Tis therefore the part of a wise man, to be a diligent observer of every word that passes, tho' with as little observation as may be from those whom you do observe : For all such suspicion begets caution ; and *in vain is the net laid in the sight of the bird.*

And on the other hand, 'tis of great use to conceal your own resentments, not to wince when you are touch'd to the quick ; but to dissemble your sense, till you have a due opportunity to discover it to your advantage. For it very often happens, that we spoil our affairs by disclosing them before they are ripened for execution ; turning them out into the world when they have still need of further advice and consideration. For which reason, as time is the first of all things, so is it the principal too ; it being almost impossible to do any thing well, that is not done with a due proportion of time.

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It is very often useful also to conceal altogether our apprehensions, and seem to take no notice of those things, which indeed do give us just cause of regret; especially too, when they whom we are to deal with, are either too powerful for us, or we expect may be beneficial to us. Upon which account, I remember I have read of *Cosmus*, that it was not the least thing conducing to the establishment of his infant-dominion, that he had the art of dissembling the insults of the Spanish Pride, and the envy of his suspicious Neighbours. And therefore those forward tongues, or peevish tempers, which rather chuse to vent their present resentment than their future convenience; Not only create to themselves many troubles, but also shut the door against those opportunities, which otherwise in due time might have fairly presented themselves.

On the other side, there is no greater *remora* to *af-* *Dilatori-*
airs, than that dilatory slowness, which, however the *ness*.
fair gale of opportunity blows, yet loves to put off the voyage till to morrow; and then set out with such tedious preparation, that before all things are ready, they are prevented by more diligent and expeditious adventures, and they come just the day after the fair; when with an irksom difficulty they are put to it to retrieve those things, which but a while ago lay fair before them.

And here you may take notice, that with regard to *Choice of*
human nature in general, 'tis of great advantage to *Time*.
chuse your time well; for there is not that man to be found, whose temper is so even, as not to be sometimes more liable to impresson, than at other times. And if it were not so, the very contingences that happen, do differently dispose us: For which cause we are more inclin'd to be generous to others, when a prosperous gale hath breathed upon us; and are ready then to give a peevish answer, when some disagreeable accident has ruffled our temper. And as to the influence of the constitution upon the mind, men are the more or less complying, as the present predominant humour is accidentally sedated, or made sharper. And therefore as cholerick persons are commonly peevish till they have din'd, that the stomach have someting in it, to imploy the

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active humour; so are they who are flegmatick, or melancholy, rarely free, or debonair, till their more ponderous and dull ingredients are warm'd and made more active by the adventitious heat, which wine, or some strong liquor contributeth; or their spirits awakened by some pleasant company or discourse. And therefore choice of time will as much difference the success of your applications which you make to persons, as wind and tide with or against, shall speed or retard a passage.

And for this very cause, in such cases, 'tis not ground enough to give up your hopes as desperate, because you succeeded not at the first; for a second or third time may find the humour better dispos'd to receive the impressions which you intended.

But however, be always advised never to resist one humour with the like: For it is excellently advantagious when passion is up, to look on, and with a sedated mind to observe the indiscreet passages which then occur, whereby every person lays himself open at such a rate, as renders him obnoxious to the remarks of him, that with the composed spirit takes notice of them. And that this is so, is easily discovered, if when you are return'd to your temper, you reflect upon that indiscretion and exorbitance, into which your passion had hurried you. For which cause to oppose passion with passion, seldom produceth other effect than a repentance too late for both. And 'twill be found abundantly better to handle the passionate with as much gentleness as may be. And I have known men of that tune, whom in the fit you'd have thought unappeaseable, yet by those means were plained to as much smoothness, as could reasonably be expected. And whereas if in distaste you may sling away from such without success, a little patience and good words may do your business, and send you away with what you come for.

Caution.

But take this as a general caution, to deal as little as may be with those over-topping men, to whom a man cannot with confidence come and demand his own. Upon which account I'll tell you a publick story, of which you may make a private application. It was disputed in the days of Queen Mary, in a Parliament then holden, whether if the Queen should have a Child,
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the Tutelage of it, and some places of strength, should be put in King *Philip's* hand; the King offering his Bond, faithfully to deliver up his trust, if the Child should dye. And the greater number of the House inclining to the affirmative, as concluding that so great a King's Bond was an ample security; the Lord *Paget* stands up, and demands, if the King should refuse to do as he is bound, upon the death of the Child, who shall put his Bond in suit, and where? which demand was so difficult to find an answer, that the business fell without more ado.

And 'tis much at one, to have dealings with those, who have so great an influence on our affairs, that we must be content with what measure they'll give us: for, to break off, or to contest, if we do not approve of the treatment we receive from them, is the loss of our friend, and a greater advantage.

Be also advised in all dealings of importance, to manage them by Letter, and not by Message; which do so frequently forget, or mistake, that your business is made a quite different matter, than 'twas when you sent it. *Letters.*

But this should be especially observ'd, when such answers are given, as you may suspect may prove offensive; for sent by the mouth of another, there may be a word put in, which may so inflame the sense, as to make that intolerable, which out of your mouth was directed with a passable contrivance.

And for the same reason, 'tis not good to take pet at any such returns as come at second-hand, when you may be deny'd in some easy request: for I sometimes have known, when an answer hath been brought, enough to divide the most intimate friends; which when 'twas inquir'd into, appear'd to be not at all the meaning of the party that was suppos'd to have sent it. *Request deny'd.*

And you'll find it as false to judge by report, when the actions of men come under dispute: For misapprehensions frequently represent an action as monstrous, when the party that did it was candid in his thoughts. And the prejudice of men adds so much to this score, that they will have often a wart taken for an horn: and the matter is not much, there to find a fault, where

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'tis before-hand resolv'd to find it or make it. Therefore, as in matters of news, I have always observ'd to make such an abatement, as may bear a proportion with the faction of the relater; so you'll find the same rule as necessary to be observed concerning the reports made of men; for you may be sure, that *ill-will doth never speak well.*

But because I have mentioned treating by Letter, you must be advis'd to be very cautious of your choice of expressions, because there is your hand as a witness against you; so that as to matter of weight, which may produce suit, 'tis not amiss to observe what is said of *Tiberius Cæsar*, That some of his Letters to the Senate were on purpose written ambiguously and darkly, such as he intended should be interpreted, not according to the plain words, but the affairs of those whom he had to deal with: For such words may be found out, and so plac'd, as shall amount to a promise in the apprehension of the Reader, who is conscious of the matter you treat of, which will not be so construed in the judgment of those who may come to take cognizance of the matter in question.

If God shall so bless you, as that you live to serve out your time, with such approbation of industry and faithfulness as shall send you abroad at your own liberty, with a fair character; 'twill not be amiss to have by you some general advice concerning your setting up, because God knoweth whether I shall then be alive to judge of those particular concerns, which may induce or dissuade it.

*Not to set
up, young.*

What I have therefore here first to advise you of, is, that you look upon this business, as that which deserves your most serious deliberation: For, many by their haste, and precipitation in this affair, have ruined their fortunes; and while they have been weary of being servants, have made themselves in a short time perpetual slaves to indigence and want. For if having once set up, you then miscarry, it proves like the blasting of a young sprout, which, if not utterly kill'd, yet becomes so check'd and dejected, that it never attains a fresh and flourishing condition after. It concerns you therefore to look before you leap, and not to be induc'd by the

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the name of Master and a Shop, to skip into that in haste, from whence you will be shortly turn'd out with shame.

It hath been observ'd, that they seldom prove well, who set up young; that age being for the most part precipitate, and forwarder to do than to consider, and also apt to anticipate the success of things, by a too promising hope, and like young setters, to set an Haunt instead of a Cove; whereby they are many times grossly abused, and err at such a rate, as admits of only a difficult recovery, if of any. Whereas they who, like bobbed Patridges, have been rust in the net of deception, by what they have observ'd at other peoples charge, are much more wary, and cautious of being again trapan'd. Besides, age gives a natural alloy, like a *Bartbolomew-dew*, cooling the immoderate heat and rashness of younger years.

It is therefore taken notice of, that young men prof-*Journey-*
per best, when they have either served as *Journey-men* to some wary Stagers; or have the happiness to be taken in as partners to such. Whereby, as Bears by their grown Cubs, they are taught to catch the prey with the greatest dexterity and certainty, and with the least hazard.

'Tis not amiss here also to admonish you, that great *Great*
Rents have very often broke the back of young begin-*Rents.*
ners; who before they could get acquaintance, and gain custom to defray the charge of so great an expence, are drain'd dry, to the very vital blood, and expire like a Lamp for want of Oyl to feed the Flame. Consider therefore that *every beginning is weak*; and 'tis wisdom to dispose of all your projects in a proportion to that infirmity: For he that arms himself beyond his own Dimensions, is incumbred with his own Armour, and commonly falls the more ridiculous subject of scorn and triumph to others. Be therefore advis'd to begin warily, having as the first, so the last game to play; and your All being in danger, it concerns you so to dispose it, as may admit of the least hazard.

Nor is it less good counsel, to begin low, according to the advice of the Country-man, to eat your brown Bread first: If there were no other reason, at least,
because

because 'tis shameful to come lower. And experience tells us, that that Bullock which hath been fed with Hay, will almost starve before 'twill be kept with Straw: for tho' there be nothing more easy than to come down, so there's nothing more difficult than to bring our minds to it.

But further, as those Structures which are raised highest, have always their foundations laid lowest; so you can hardly instance in any great estate, whose beginning was not with such a providence, as consulted for mean things. And this doubtless may be rendred as the principal cause, that so very few of those prove successful, who have been furnish'd out into the world plentifully, by their friends: For building thereupon with too much confidence, they set out at such a rate, as before they have run far, breaks their wind: whereas they who are conscious of their own infirmity, ride with a strait hand; and if they are wise, put not into a gallop, till their wind be well rack'd; and by that means prove of good spur-mettle to the last.

Outside and Show.

There is a showy part of this town, not more than three or four hundred yards in length, as I suppose, where the shops are filled with rich Goods, are adorned with looking-Glasses, Carvings, and Columns in the high orders of Architecture; and are kept by a sett of nice Beaus in their way; master and man: And yet more younger sons of good families, and fortunes from 2000*l.* to 6000*l.* or 7000*l.* are wrecked upon this little space of ground, than in half the town besides. And all this for want of sitting down at the beginning to make an estimate, and to strike the ballance between the certain outgoings, and probable income of young-beginners, including a proper allowance for losses by some customers who can't and others who won't pay their debts; by some who are below it, and others who are above it. And I think this little spot of earth not difficult to be guess'd at.

Inspection of Servants.

A young beginner is to be careful and circumspect with regard to his servants; who, if they be beaten to the world, and know how to do any thing, they're cunning enough to abuse and cheat you: Their opportunities

tunities too, such as are hard to avoid. Let me therefore in this particular give you something of advice.

1. Be sure never to trust any of them that have a *Fawning*. fawning way: For they are persons whom nature hath, as it were, cut out for deceit, and fitted with proper qualifications, and also a natural promptness thereto: and if I may tell you my own experience, I do not remember that I ever had to do with any of them, which proved otherwise. And they are generally of that impudence, that like the *Hottentots* at the Cape of Good Hope, they'll pick your pocket, and look in your face; pretending always most, what they intend least. And therefore there is special need of your caution in those very things, which they profess most against; they being generally like her, who made the world believe she could endure no Eggs, till it was found that she usually eat ten for her breakfast.

2. Never make your self over familiar with your servants, nor take them for your play-fellows; for familiarity begets contempt, and contempt breaks the neck of obedience: It being very rare that those servants are ready to do, that are not kept in awe; but will rather dispute your commands than do them; which take care that you by no means suffer: It being better in many respects, to err in commanding what is not convenient, than to amend it upon the advice of an ordinary servant, they being encouraged by such a condescension, to argue with you the expediency of your commands ever after, and upon that account to use such language, as is not to be indured; which to remedy, when got to an head, you'll be under a necessity of treating him with that sharpness which may occasion your parting: and this may be very inconvenient and disagreeable to you, if in other respects he was fit for your purpose.

3. Never acquaint a servant with that secret which *Secrets* may be considerably to your prejudice if reveal'd: For when once you stand upon their courtesy, they grow insolent, and make no difficulty to withhold from you the duty of their service, when they know you dare not exact it. Beside, how base a servitude is it to have our noses

noses held to the Grind-stone by those, which we know are bound to obey us? and so to stand in fear of their discovery, that however abus'd, we dare not speak our minds, and assert our rights.

Kindness.

4. Do not expect to oblige an ordinary servant by your kindnesses. For I could never see any of them, but were like those wild beasts, which upon every distaste return to their natural fierceness, and forget all bonds of kindness they received from you. Besides, they have a general comment, whereby they interpret all your favours; they judge them to be the effect, not of your goodness, but their own desert; and conclude, that you are kind to them, because you cannot be without them; which conception having once imagined, they grow as touchy as Wasps, and upon every ruffle bid you provide your self.

Debts.

5. Be not in a servants debt, if you can make any shift to come out of it: For they look upon the forbearance of their mony, as a great kindness, which if you take not care to requite, they'll take care to do it themselves; and assure your self, 'tis no good Husbandry in any thing to let them be their own Carvers. And which is worse, they take occasion thence to grow refractory, and insult; which by all expedients should be avoided, in a Country where Laws are so little severe in this respect, and where 'tis disreputable to make use of them, even as far as they may relieve you in this respect.

Temper.

6. Let your behaviour to your servants be with a general equanimity, and even temper; not finding fault thro' the peevishness of your own humour, but the justness of their demerit: For no one thing more impairs authority, and abates a readiness to amend those things for which they are blamed, than when 'tis observ'd, we are of such a temper, as sometimes *stumbling at a straw*, and another time *leaping over a block*.

Sickness.

7. Let your servants be supplied in all things fit for them, in sickness and in health: for all such things are what they bargain for. And 'tis great iniquity to require service from them, while you give not to them what you contracted for. And truly in this case 'tis better rather to exceed than otherwise, if it be done with due

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due prudence and caution: For it is base, that the world should say, we increased our wealth, with what should have been put into our servants bellies.

8. Be not inclin'd to Eves-drop and hearken what *Eves-drop* your servants say in their privacies: For it is rare (even *ping*. tho' they love you) but at one time or other you shall hear them curse you. And at such times, they are apt to prattle that which they never mean, and please themselves in a way of speaking freely, *as the Collier that call'd my Lord Mayor knave, when he was got upon Bristow-causey.*

9. Observe that due *decorum* which our Laws require, *Quarters* not to turn away a servant without a quarters warning, *warning*. unless in such cases wherein 'tis perillous to keep them: it being indeed very unjust, that those whose livelihoods depend upon employment, should at your pleasure be exposed to want, without notice to provide for themselves. And in such a case the world will be apt to charge you with rashness, from which imputation 'twill be difficult to defend your self. And indeed you can hardly by such treatment bring any inconvenience upon a servant, that will not in some shape reach your own affairs.

Lastly, let your care be, that in all things your ser-*Servants to* vants give God his due worship: for 'tis in vain to ex-*go to* pect that they should be just to you, when they observe *Church*. that you are creless whether they are so to God; and will never scruple to abuse you their Master below, when they have liberty given them to offend you and their Master above. And in this case, the danger's great, where there's a freedom given to do wickedly: For besides that all righteousness is like a Golden-chain, so depending upon one another, that he who makes no conscience of breaking one, may upon the same account break all: 'Tis just with God to punish one sin with another, and permit those to deal unrighteously with you, whom you permit to behave themselves wickedly to him. And moreover, 'tis not to be doubted, but as God blessed the house of *Potiphar* for good *Joseph's* sake: so he hath a proportionableness of vengeance to execute upon those families, where his name is by any one much dishonoured.

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Master's But now there is a different manner of acting to be exercised towards those, whom you shall take as Apprentices; for their concerns are much different from those of an ordinary servant, you being become to them in the place of a parent: They giving no small part of their portion for their Education under you, and expending a considerable part of their lives in doing you service; therefore you are concern'd to own them in a more than ordinary acknowledgment. And as they to that end became your servants, that they might in due time become Masters, so are they to be used in all respects as those slips of *future Hopes*, which justly exact your care and encouragement; and therefore to be managed, not tyrannized over: And so to be used, that while you drive on by them your own advantages, you remember also, that you are bound to promote theirs. And therefore I cannot but applaud the integrity of some men, whom I have heard rejoice in the prosperity of those who had been their Apprentices. And with as much detestation have I abhor'd the unworthiness of others, who by crafty sinister means have blasted the hopeful fortunes of their young servants; envying the thriving of such as have escaped their hands; grudging that any Water should go by their Mill, to help the Grift of those, who were so many years servants to theirs.

Consider, how many arguments there are to induce your tenderness and care, when the future joys of a careful Father shall be put into your hands, to stand or fall at your discretion; who hath (it may be) drain'd himself beyond his ability, to furnish his son into your service; and hath been willing to deny himself of his present conveniences, upon the account of his future hope; which shall either flourish, or be blasted, as your discretion and care shall be disposed. And verily, as we lament the fall of a Family that hath been already undone, and mourn over the ruins of a blown-up Estate; so I think we may the more justly bemoan an anticipated undoing, when that estate is nipt in the bud, which if kindly and carefully dealt with, might have grown to that vastness, that the Birds of the Air might have lodged under the Branches of it.

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And indeed, who can without sorrow consider, how many hopeful Youths come up to this great City, who are miserably expos'd to ruin, by the neglect of those they are bound to; who being secur'd as to their own concerns, by the security given by the friends of the Apprentice, leave the young men to riot at their own pleasure, and to undoe themselves with the opportunities which the masters put into their hands, who in the mean time are revelling at their Country-houses, and give the unhappy thoughtless youths rope enough to hang themselves; whereby the wretched Father is not only disappointed of his hopes which he had conceived, but is involved in a debt which he never feared. Therefore it behoves you to behave your self to your Apprentice with such prudence, as may conduce not only to the effecting of your own business, but also the promoting of his concerns.

Your next thoughts (perhaps) will be concerning a *Choice of a Wife*; and 'tis possible you may dispute with your self, *Wife*. whether you shall marry or no; wherein to give you advice, were as pertinent as the directions of Almanack-makers, who may tell you, that in *March* you must sow Seeds; when in that month the weather may prove so unkind, as that to sow them in the Ground, were all one as to throw them in the Kennel: many circumstances very much altering the case in the expediency of wiving: Therefore what our Lord speaks in this matter, *Matth. 19. 12.* he speaks to him that is able to receive it.

'Tis true the married life is charged with many incumbrances; and I think 'tis without dispute, that the single man (if he can so content himself) lives much the freer. But yet doubtless much may be said on the other side: for the trouble of business hath a kind of delight in it: And if I may speak my own experiences, who have had in this kind as much as most men; I may truly say, that I never was better pleas'd, than when I had most to do. Business by its motion adding an heat to the spirits, while the unemployed, like standing water, corrupt with their own idleness. Much leisure (thro' the corruption of our nature) being not so commonly applied to serve and contemplate the Divine Being,

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Being, as it is employed in projects suggested by the Enemy of mankind. Wherefore, we read *David* never in worse case, than when idle on the roof of his house; and doubtless there is no good man but thinks him in better tune, when he said of himself, *that he was persecuted as a Partridge upon the Mountains*. Besides, there is a natural tendency, whereby God hath inclin'd all things living to a delightful industry of this kind: whence we see the Beasts of the Field, but especially the Fowls of the Air, denying their own conveniencies, and with so much affection making provision for their many young ones. And if God hath not indu'd us with as passionate instincts, 'tis because we have reason, to produce in us more powerful effects.

If we should here fall into a discourse, how much the discommodities of the married life are compensated with the conveniencies which a good wife brings; we might possibly be involv'd beyond our design: For not to speak of that content, which is to be had in reciprocal endearments, where acts of love endeavour to outvie each other, and you are attended upon sick and well, with that affection, which like Musk and Amber gives a most sweet smelling savour to the conjugal union: What a satisfaction is it to have a friend, which as *Paul* said of *Timothy* *doth naturally care for our affairs?* into whose bosom we may freely discharge our thoughts, and expect such secrecy, care, and assistance, as none else have a like inducement to afford.

Consideration before Matrimony If therefore such thoughts as these shall prevail with you, to enter upon a married life; yet be advis'd not to engage therein, but with such consideration as becomes an affair whereon a very great measure of the contentment of your future days depends.

And here let me first give you a caution against that abominable baseness, which traps innocent women to their utter undoing: When men (who in truth have nothing) make shew of much, and by a grand appearance, draw in great matches, to the shame and misery of a broken Fortune. Whereby women of good estates, are not only brought to nothing; but made worse than nothing, being intangled with the incumbrance and charge of Children, for whose maintenance there is no provision.

provision. And therefore I adjure you, that with a just abhorrency of so great and such unchristian perfidiousness, if your endeavours should be so blasted (which God forbid) that you must sink, you sink alone, rather than involve in your calamity the innocence of a Wife and Children, which should be of that dear regard to you; and be guilty of that cursed treachery, to leave her without house and home, who left her Father's house to come to yours.

For this reason, do not marry 'till you find that you can stand on your own Legs; being in such a thriving way, as with the continuance of God's blessing, may afford an handsome supply for the expences which a married life brings with it. Being in such a capacity, your thoughts may then be employed in the care how to chuse a good Wife; when chosen, how to obtain her; and when had, how with discretion to behave your self to her.

As for the first, be advised to chuse a Woman, *A good* whose fame is like that Christal, which hath not so much *Name im-* as a sand-spot in't, not only in respect of her own *mortal.* Reputation, but also of her Relations: there being a kind of immortality in a good name, which doth over-live us, and is intail'd by the surest conveyance upon our Posterities; on the other hand, where there is a brand of infamy in a family, no time can wear out the blemish, no merit is sufficient to erase it, you may receive it, as uncontaminated from others, as it ought to be your care so to transmit it unto yours. And if they who breed horses, have a special caution to prevent even those ocular blemishes which may descend to the Foles; it concerns us doubtless much more, to be wary of bringing that into our Families which may stick as a blemish into following Generations.

And upon this account, such choice is to be avoided, *Deformity* as may bring an hereditary deformity or disease: For *and Disea-* what a disagreeable sight is it to see a man's house stock'd *des.* with crook-backs, when the Children represent the distorted shoulder of their Mother, and carry always about them the publick testimony of your indiscretion? For surely nothing should prevail on you to take such a one for a breeder, and leave your name running in the winding-

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winding-Channel of a crooked deformity. The like may be advised concerning Hereditary diseases, when the King's evil, or such like which the Mother hath, may run in the blood of her off-spring; and you may see that flesh rotting before its time, which you expected would have been some support to your memory, when you should be dead and gone.

And truly upon this score of our Posterity, it is very expedient to make choice of an handsom woman: Because we see, that comely Mother's have, for the most part, as comely Children; and 'tis as rare for those who are not, to have other Children than such as are like themselves. And tho' beauty be of its self, an object fitted for our affection, being a perfection not apprehended but by a rational creature; yet doubtless it is for this reason even prudentially eligible, because a beautiful Mother gives hopes of a fair breed; and Daughters that are handsome, are either put off with less Portions, or to better Fortunes. And handsome men find the comeliness of their persons a considerable recommendation of them in their addressees to the fair sex.

Let your next care, which I should have made the first, be her Religion; whereby I understand not only the profession of the truth, but such a Principle insus'd from above, as disposes to an holy and circumspect conversation: For as mutual society is not one of the least advantages of the married life; so doubtless there can be no such communion, as where God himself makes the third party. And the fellowship is not only that of affection, whereby as *Jonathan* and *David* they became one soul; but that also, whereby they become one spirit; and are mutual helpers of one another's faith and joy.

Besides, there is from this Principle so much inducement, not only to bear with such things, and act upon such accounts, as will not be done upon any other score; but also to avoid such temptations, as morality would stoop to; and to say as *Joseph*, *How shall I do this great wickedness and sin against God.*

Good Nature a fine Qualification.

Her disposition also requires your special care, being a matter not a little conducing to your peace and comfort: For some persons are of that uneven temper, that they are not one whole day friends with themselves; and

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therefore when they are in their perverse humours, will find a Gall in a Dove, and take occasion to quarrel at a Bull-rush, not because it hath some knots in it, but because it hath none; and have enough to charge upon your score of what they want, if not of what they should have, to be sure of what they would have. Whereas there are others again, that nature hath allaid with an unwillingness to quarrel, and can hardly tell you how far their patience can extend; but if provok'd beyond that bent, they'll tear like thunder; and are as soon return'd again to as clear a Sunshine, as gives no remembrance that it was foul weather. And this surely is not an inconvenient temper: For whereas they that are sheepish, can hardly preserve themselves from being weather-born; and those that are waspish, are, as *Solomon* saith, *a continual dropping*; and the surly are like a charnel-house, where sorrowful and dismal silence make a solemn mourning: These, like a smart *April-shower*, rain to make the earth look greener. Then only appearing to be angry, when they lie under a necessity of vindicating their concerns from neglect, or themselves from contempt.

And under this title of disposition, we may also bring *Frugality*. in her frugal inclination, which is not the least of the feminine virtues: For all that Sex is much for outward ornament, because conscious there's not much within: Wherein every thing is valued not so much by the decency as by the expence of it; and all is thought mean, that doth not exceed: And for you to interpose to moderate the expence, would be an argument of either want of affection, or a generous spirit. Such an one therefore whose natural composure is an allay to that extravagance, is like Mother of Pearl, which breeds its own treasures, being very fine, and sed to as much content, with the third of that cost, which must be laid out upon the ungoverned luxury of the other. And let me tell you, there is much in the education of young women, when they have been bred frugally, and not in that sensuality, which imployes thought, rather how to please the appetite, than to appease hunger; and how to be vain, rather than decent. There is much in the natural neatness of some women, who are cut out, as it were, to make a fair shew with a little,
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and will appear very handsome in that which is but ordinary, and prove their Gentility by their manner and behaviour. Whereas, some others are like a Sow with a Saddle, on whom whatsoever cost you bestow, they shall never look the better for it, their finery hanging upon them, as if it had been shak'd on with a pitchfork, and they in their rich apparel look as like Gentlewomen, as a Clown in a Buff-coat and Bandeleers, doth like a Soldier. And therefore on such as these, your expence must be lavish, and cost extream: For they know that what they wear is only handsome, because rich, and they are as careful in preserving, as they are neat in wearing, taking no more care of a Sattin-gown, than some would do of a Rufflet-coat; flattering out that in a few months, which would have done another credit, it may be, as many years.

Wifes Portion.

What is next to be thought for, is a portion, wherein as your care should be wary and provident; so should it be also gentle and noble: not on the one hand to take in a charge without somewhat to maintain it; nor on the other hand, to bargain for a Wife, as if you were higgling for an Horse in *Smithfield*: For as prudence would teach to aim at a fortune proportionable to the charge which all Wives bring with them; so the nature of such a transaction should induce us to behave our selves in it, with such generosity as becomes it.

Money and Love.

And in the matter of wiseing, things being for the most part carried on by affection, so in this respect are we chiefly concern'd to make use of our discretion: For a fair Wife without a Portion, is like a brave House without Furniture, where a man may please himself with the prospect, but there is nothing within to keep him warm: And a Wife with a good portion, but with conditions unsuitable, is like the fat land in the *Wild*, where there may be wealth, but in truth little pleasure besides. Therefore let a good face persuade you to call, good conditions to alight and enter, and a good portion put you to bed: For where wealth only is, there will be a cold affection; and where affection only is, there will be a cold content: For content will look pale, and love grow

grow feeble, where there is not an Estate to keep them plump and fair.

'Tis true indeed, to marry a Woman of no fortune *Cautions* is more allowable where there is an Estate which doth *about Ma-* not need a portion: For in such a case you give the *trimony.* stronger proof of your love, and may be suppos'd to lay a greater obligation; and possibly you may expect a readier submission to your will, and a greater compliance to your desires. Tho' many in that respect have found themselves mistaken; no persons being more exorbitant in their excesses, than they which brought the least with them. And as they are commonly the proudest when prefer'd, who before were the meanest; so those wives are generally the costliest, who put least into the bag to maintain it. But in truth, this whole affair depends so much upon the good temper and prudence of the Wife, that if they be wanting, no other Argument, or consideration will answer your wishes.

But if you should marry a woman of little or no fortune, let her not be of a necessitous family; I mean falling from what they had: For in confidence of their alliance to you, they will not fail to hang upon you: and if you be dissatisfied at it, you'll be judg'd unkind and churlish; and the Wife for their supply, must either prove unnatural to them, or else tempted to become less faithful to you.

But if it be your purpose to raise your Fortune by a Wife; 'tis the first advice to look high enough, because 'tis possible such an application may succeed; and if it do not, the discredit is the less, to be disappointed in an arduous attempt.

It is well too to have a prospect in her family of a growing fortune which may make a fair addition to the present portion; for all that comes on free-cost: and tho' not to be trusted in, as no dead mens Shoes are; yet if it comes, it doth well; and so much the better, because not look'd for.

And the same reason should induce you to marry such as are a-kin to Land; I mean, that have not many Heirs to stand between them and an Inheritance: For money is a disposeable commodity, and in the passage easily sticks to the hands of those who have the power

to transmit it. But Land is an apparent visible Estate, which the Law hath so provided for, that it cannot be conceal'd. And therefore is found sometimes running in those channels, which lay off, at a great distance from the first Fountains; as I could particularly instance in a person well known to me, into whose hands an Estate fell in less than twenty years, between whom and it, there were six and twenty persons intervening.

And here also may regard be had, to Relations whose good word and countenance may be an help and furtherance to you in your way: For it is an old saying, *A friend at Court is as good as a pound in a man's purse*: and there is a kind of Smock-Simony, which may be more lawful and more gainful than that of the Black-coat; when a man may be Son-in-law, or kinsman to the next good place that falls, or at least may be handed in to such a convenience, as where one may converse with gain, or by experience and counsel may be fairly put on; or by the reflection of the Sun which shines on such a friend, may be made more lightsome and perspicuous to the view of those, which we have a mind should see us.

Having thus fix'd upon your choice, the next consideration is how to obtain her: Wherein 'tis of principal use, to convince her that you entertain for her the highest affection: for as there is no person so unlovely, but thinks her self worthy to be loved; so is there a natural inclination in love to beget love, and (unless in some particular exceptions) seldom fails of procuring, if not so much kindness, at least so much commiseration, as to incline the beloved to give a further opportunity of addressing her.

Especially too, if love be recommended with such becoming importunity, as well admits of no denial; when Rhetorick is not strained by bumbast expressions; but such words are found out, as seem to be only dictated by affection, wherein the heart hath the greatest, and wit no other share, than to give them a lovely pronunciation.

Wherein such constancy must be observ'd, as may give the greatest evidence of your affection: For women being sensible that this is that wherein their strength lieth,

lieth, and that they are never likely so to domineer, as now, when your hopes are dead or alive as they smile or frown; they take pleasure to Tantalize you, and shew their own preheminance; and do by you, as those Chirurgions, who tho' they intend to make a cure at last, yet to serve their own turns, keep you long in hand, and intermit their lenitive emplaisters, with those which may corrode and vex you. And in truth, women never so well revenge themselves on men, as when they send them sneaking away, disappointed in their expectations: and that which is the mischief on't, the business is not acted in a corner, but the world must be a publick witness of the defeat; when in the midst of all your gallantry, you are routed Horse and Foot, and triumphed over by such an enemy, as gives no other reason why she will not, but because she will not.

And therefore in such cases, they must be dealt with, as Stalkers do with bobbed Patridges, give them time till they may be brought about again: for their own inconstancy will not let them be long in the same mind, but that Weather-cock which stands to the cold North to day, you may find (perhaps) to the warm South to morrow.

And here observe also, that there is much eloquence *Presents to* in presents; of which *Solomon* says, *That they blind the Sweet-eyes of the wise*: Wherein 'tis discretion to chuse such *hearts.* as are likely to gain her approbation rather by fitting her humour than by draining your purse; and such too, as may be lasting, and frequently in her view, to excite a grateful memory of the giver. For this reason, *Seneca* (writing of benefits) observes, that a piece of plate is a present more judiciously chosen than apparel or more perishable furniture. And these are still more to the purpose than Meats or Wines: and for the same reason a Ring, a Snuff-box, a Watch, an Ebug, are fitter to present to your Mistress than Silks or rich Laces; and your expensive treats must be of rarer use, which are almost forgotten as soon as the taste is off the Palate; and are only useful, when by their jollity they may allay an austerer temper, or you are in hopes that by a more publick condescension, there

may be a stop given to any purpose of retracting: Otherwise doubtless privacy affords the best woin; and they will comply most, when they may hide their blushes in your bosom.

But if you fail of your expectation, and your suit want success; let it be your care to come fairly off, by no means endeavouring to abate your disgrace in the disappointment, by casting any blemish upon the person you have made your addressees to: For as I always abhorred that love, which because it could not speed, was converted into hate; so have I thought their come-off no less unworthy, who to qualify the blemish of their being denied, have not scrupled to vilify and disparage the persons, whom a little before they pretended to deify and adore. It is therefore doubtless more noble to let the world see, that you had integrity in your intentions, and were rather unfortunate than base; mistaken rather in the thoughts of your own worth, which is common to men, than in the conceptions of her worthiness; and being still desirous to keep those as friends, whom you cannot obtain as nearer relations; For methinks 'tis very unjust, not to shew civility and respect at all times after, to one whom you have ever addressed in the way of marriage.

Extravagance in Weddings.

If your courtship be crowned with success, remember, be remembred 'tis now the time to be considerably joyful, and to observe the golden mien of moderated freeness: not to lunch out into such extravagance, as may render you suspected to the sober; nor guilty of any such poorness, as may justly subject you to the censure of the wiser: For as *the day of our espousals*, should be *the day of the gladness of our hearts*; so is it great folly to let the stream overflow its banks at such a rate, as that the Channel should be the shallower for it ever after. Tho' I am no enemy to Nuptial Feasts, yet I have thought them no less than mad, which to fit others with Wedding-Gloves, have brought themselves in a few years to want working-day Shoes; running so far in debt, to celebrate that one festival, as has made them keep a sort of *Lent* all the rest of their lives. Whilst others therefore wish you joy, know the

the foundation of it must be in your selves; and that is likely to be most, which begins, so that it may hold out, and taketh care that the Garments of the following years may be made (at least) by the pattern of the Wedding-Cloaths.

Being now safely moored in the happy harbour of a well-disposed wife, let it be your first care to promote her Piety; which I do not speak of as 'tis your duty, but as expedient to advance your content and well-fare: For as doubtless 'tis no mean policy to be good; God either giving such his blessing in the things of this life, or recompensing the want of these with the things of a better; So Religion is not the least of those means, whereby all societies are preserved in their particular interest.

And upon the same score, 'tis great prudence to preserve in the freshest remembrance and vigour, that conjugal affection, which if it did not at first bring you together, yet doubtless should be of prime design in this condition; Love seasons and gives an agreeable relish to those accidents in life, which without it, would prove nauseous, and create disgust. Those Husbands are Fools, who think to have the subjection of their Wives, not by the exercises of affection, but the asserting their own authorities: For whatever is compell'd, waits for an opportunity to be deny'd; and they that rule over the unwilling, find the trouble as great to keep in obedience, as the pleasure to be obey'd. All compulsion being a violent motion, which upon every cessation of the moving power, returns again to its natural bent; whereas that which is from a principle within, moves regularly, and is commonly most active in opposition. For which reason we read that *Love is as strong as Death, and many Waters cannot quench Love*; it being that active affection which makes us willing to do, willing to suffer, willing to give, and willing to forgive: For *Love covers a multitude of sins*, not only by overlooking them, and allowing the fairest interpretation to all that will admit it; but by being ready to forgive what may be done amiss, and accepting of any acknowledgment for satisfaction: Thus sodering by a speedy composure those casual breaches, which disaffection still makes wider; so that what

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was at first but accidentally offensive, by after-exaggeration proves to be the cause of a final separation. And therefore without doubt there should be the greatest caution to preserve this affection like the Apple of the Eye, which no mote should offend; and to compose those strifes with the greatest speed, which may give an allay to mutual kindness: for doubtless they are inexcusable, who upon occasional discontents affect a fullness, and think to give a weight to their anger by the continuance; whereas in very deed, all that time the Heart frets; and Love, if it do not lie a bleeding, yet grows faint, for want of the exercise of kindness; and will not be long ere it fall into a consumption, if such occurrences be but as frequent, as they are pernicious. And surely in this case 'tis vain to strain ceremony, and expect who shall comply first: for we will not say who is the stoutest; but of this we are sure, they who comply first, are the wisest.

Observe too, that 'tis greatly expedient (if such disputes happen) to avoid all such language as hath any bitterness in it: For it sinks deep into the mind, and is hardly obliterated with any after-excuse; giving cause to suspect that it was the issue of a festered heart, and that a precipitate passion did not produce it, but discover it: So that what might easily be compos'd, as to the matter of the offence, proves almost remediless, as to the words.

With this, take notice, that nothing is more mischievous than such an expression, as may profess a disaffection: For assure your self, there's much wisdom, even there to pretend the highest love, where 'tis but indifferent; and to behave your self with all such expressions of kindness, as may give no cause to suspect that you love not: For if once they are perswaded of that, they take you for an enemy, and make it their business to plot against you, and lay contrivances to advance their own interest at any expence of yours. And if once it come to that pass, you may bid farewell to your peace and content while you live together: For the joint interest between the Man and the Wife is the great cement of their affairs, that which doth unite their designs, and purposes. For as it was
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said that *they twain shall be one flesh*; so is it intended, that their interest (twofold before) should become one, that with a joint endeavour they may drive on the good of both; which therefore should be tendered with as great a caution, as that Rind which causes the Graft and Stock to grow together.

For which reason, I ever thought it no prudence for *Man and* man and wife to have two purses. The Bed and the *Wife one* Purse being two things, wherein a mutual sharing *Purse*. breeds kindness and confidence; and they are seldom double, where there is not division. For, as without doubt there is all the reason, that she who join'd her Stock to yours, and put in her Portion, should enjoy a reasonable part of her own, even in the gratification of her fancy: So is it best, that she do that out of the common Purse; wherein 'tis like she'll use greater prudence and moderation, than where she is her own carver without inspection. And as on the one hand, a private purse inclines to a private design, and tends to promote an interest that is too particularly their own: So on the other hand, where they are kept short, and depriv'd of that freedom to command your purse in a measure that is convenient, they repine at their restraint, and either wish in their hearts that you were removed, or apply themselves to shifts that are base and degenerate; supplying their desires by such unhandsome means, as many times prove not only disgraceful to them, but pernicious to you: For while you refuse to supply their expences on the score of kindness, they are induc'd to seek for those that will; and think it just to make repayment in that coin, which whether you will or no, they must have in their own keeping.

For this reason, a Husband ought to conform (as far *Man and* as prudence will allow) to the humour of the wife, so *Wife to* as may be most to her content. For there is none *conform to* of them which marry with an intent to be slaves, *one another*. but promise to themselves that pleasure and convenience in your Society, which they conceive themselves incapable to enjoy without you; which if they want from you, their own wit induceth them to seek elsewhere. Whence it is, that I have known some who
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entered into the married State with the greatest affection, promising to themselves as much content in an Husband as their love and good opinion had rais'd their expectations up to; but after, being disappointed in their experience, and finding the Tavern and company sharing so deep in what they look'd for, they grew desperately discontented; and thinking it equal to requite their neglect with the like, they soon found out those who would attend upon them with that courtship and complaisance which were wanting in their Husbands. And verily who could think the thing unreasonable? for while friends on both sides lamented the misfortune, they could not but acknowledge that the thing was just: For by our nature, *Man* is a *sociable Creature*, and especially the woman, whose very creation was for society, and with the design that man might not be alone; and therefore above all things, they hate Solitude, and can with no patience endure to be mew'd up till midnight, while you are carousing it at a Tavern: and you cannot think it a wonder, if at such a time they sport with your servants at home, when you are abroad; which you may judge not done with any ill-intention, but merely for amusement.

*Drunken
Husband.*

And further, consider how long that love is like to last, where the blundring Husband comes home like a fous'd Hogs-head, with a steam of smoke and drink would almost choak a Greenlander, who hath been fed with blubber: Imagine how acceptable such a Porpoise must needs be to the neatness and curiosity of a well-bred woman, who cannot but loath a spectacle of that deformity; and cannot but condemn that ridiculous magpye, which chatters any thing that comes next, to the just provocation of a more stay'd and temperate judgment; so that what should deserve their love and respect, becomes the loathed object of their contempt and scorn.

And that which is the mischief on't too, to see the sot take upon him in that tune, and exercise his Husbandly authority, like a Mayor of *Queenborough*, and with as much discretion: When the discreet woman sees her head nodding out his commands, with less wit than a Gander on a Green; grieving in her heart that providence

vidence hath join'd her, where an Horse and an Ass must draw together: And then you may bid farewell, not only to that love which you might have had, but also that authority you should have: for never think that that woman submitteth willingly, to whom her Husband behaves not himself like a man of understanding.

And by this you may perceive how much the discretion of the man conduceth to the marring or making of a Wife. For of how many hopeful women doth daily experience give us an account, whom their Husbands folly hath miserably undone, while they have cared rather to be serviceable to their own present humours, than their future content; or have thought it better to deal in hacking and hewing, than in a gentle bending those pliant Officers, which might easily have been wrought, as prudence would have had them?

And I believe you will generally find upon observa-*Women* tion, that wives are more easily drawn than driven; and *stubborn.* that there are very few, even of the best of them, which will fairly bear to be sowrely told of those things, which yet they are willing to mend. And therefore all such plaisters must be softly applied; and a weariness had, not to find fault in the hearing of others, which may beget a distaste in those things, where no unkindness would be taken upon a private rebuke. And in truth, the reputation of a Wife in this point of her sufficiency, should be tendred by us as a choice concern, especially among those, over whom she exerciseth any thing of command: For you will soon find a very small matter will give those occasion to despise her authority, who by your conviction shall be judg'd worthy of blame. And truly 'tis hard to preserve young Wives from the contempt of their Servants; who will much more readily deride their little indiscretions, than obey their reasonable commands; especially when the new maid is an old play-fellow, and is almost to learn the difference between sport and obedience; or is one that hath been so beaten to the world, as hath put her, tho' not out of the need, yet out of the conceit of being commanded. And therefore to assert the Wife's authority the more, 'tis best that she rule the roast altogether in
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the house; and if you interpose, it should be rather by way of advice and assistance, than superiority. And in very deed they are pitiful souls, which can't let the women alone with their Pipkins and Pies, but are peeping to find fault in the feminine jurisdiction; and esteem it one of their eminent virtues, that they are very frugal in Dripping and Kitchin-stuff.

The truth is, there's a great deal of reason that the Wife should always be born with, as the weaker vessel; there being many occasions not only to disturb their discretion, but also to raise their passion; the constitution of their bodies being more moist, and subject to the dominion of the moon the most changeable of the Planets. Besides the many infirmities which Child-bearing bringeth; the obstructions, and fumes, which befall their more delicate constitutions: Upon all which it is meet, we should *give honour to the wife, as the weaker vessel*; not contending with them, because we are more robust, but bearing with them because we are so.

Yet in all such things wherein you comply with the desires of the Wife, 'tis much the best to act in it freely: For if they must watch to take you in the humour, or work it out of you by their art, they congratulate their own skill, and acknowledge no kindness; so you lose the thanks, and no obligation: Whereas the main design should be to ingage affection by kindnesses flowing, and not strain'd; and even, where necessity denies, the refusal should be so convey'd, as that she may perceive 'twas so, because it could not be, not because you would not that it should be.

Father-in-Law.

If providence so dispose of you, as that you marry a Wife that brings Children with her by another Husband, as your concerns are more, so ought the exercises of your prudence too: And the rather, because there lies on you that general suspicion, which all Father-in-laws labour under. And therefore to prevent that, 'tis good to walk by that general rule, to do by them in all things, as if they were your own. And this not only a conscience of your duty should induce you to, being plac'd by providence in the room of a Father; but also a dread, lest such a successor should be given you, who may retaliate on yours the unkindness or injustice you have

have exercised to them. And doubtless, if ill-gotten goods bring such a canker with them, as soon eats out the estates they come to; there's none devours with a greater greediness, than the Orphans and Widows money: God having taken that title upon him, that he is the *God of the fatherless and widow*, to let the world know, that he hath a peculiar Guardianship of them and their concerns, and will himself revenge their injuries, tho' their impotence make them more liable to suffer, and less able to vindicate their sufferings. And withall, your care should be as studious for their education, that being not the least wherein we shew our paternal kindness to those that are our own. And if the Fowls of the Air leave not their young ones, till they have shew'd them the way to get their own livings; it should be your endeavour to do that business for them, which death prevented their own Father in, neither be offended if the mother should seem fondest of them: For there's reason that she should compensate the Father's loss with a more abundant tenderness, and express that a double-portioned affection, which before ran in a double, now but in a single channel.

In the way of House-keeping avoid Hangers-on, those *House-keepers* which attend the flesh of other men's Tables, and *ing.* requite you with their maggots; who rob you under a finer notion, that of plain stealing; or at best, like those beggars who give you an half-farthing toothpick, that they may receive your two-pence. Such as these shall your servants have to serve their turn with a wet-finger; and pay them largely, not with their own money, but your meat: which if you connive at, they praise you highly, and you are their very good Master; and when they have undone you, shall do you this kindness, to say 'tis pity, for *you were no bodies enemy but your own.*

Yet think not much to be free in the relief of those *Alms*, you know to be poor, and labour with industry to get *rightly ap-* their own living: For Alms to the idle, is like grease *ply'd.* to a Cart-wheel, which makes it go round the easier, but still upon the same axle; whereas supply to those who are wanting, yet laborious, or impotently necessitous, is a debt due to their want; yet of that nature,

that while we pay what is their due, God accepts it as a loan, and hath put himself under an obligation to make repayment. And truly I have observed, that while I have known many undo themselves with riotous House-keeping, entertaining needless guests, and idle-bellies; I could never yet meet with any, who could say he was the poorer, nay, the richer, for such acts of charity, as were done to the needy: But that such distributions, like the loaves of our Saviour among the four thousand, leave behind them more baskets of fragments, for the heirs to give away, than the principal was in quantity, which the Father so expended.

Yet 'tis not prudence to allow your servants the liberty of disposing your Charity; for one hand to give, is enough in a purse. And that Charity is the best, which hath the spirit of discerning.

Costly Entertainments.

Be not given to the humour of costly entertainments: For I have often seen that men of that fancy, have inverted the Calendar, and have found their Fasts after their Festivals; who when they have spent all, have been as welcome to their guests, as a former Wife's old Cloaths to a new-married Bride. Besides, the obligation which you lay people under by your entertainments, is a very inadequate purchase for your money. For, the greatest number of those who have fared well at your table are, notwithstanding, more inclined to condemn your expence than to acknowledge your kindness; and to ridicule some things you might fail in, rather than fairly accept what you courteously intended.

But the entertainment of great persons is a greater vanity: For they think they oblige you, in doing you the honour to eat up your Cheer; which to them who fare sumptuously every day, is nothing extraordinary; so that instead of accepting your civility, they are more likely to resent it as an affront that it was no richer; and what shall be indeed profusion in you, hardly passes with them for a competent provision. Nay more, it will not engage their favour, or their custom; they look down upon you with contempt for it: It wou'd not pass for a reason with a witty Peer, which a tradesman gave why he demanded a higher price for his goods,

goods, than they might be bought for, in the unpolite part of the town, viz. that he kept a table fit for his Grace to dine at, and at which he should be glad to have the honour of his Company, whereas the suburban lived in a mean sordid manner, at a very little expence; and could therefore take five Guineas less in thirty. Ay, quoth his Grace, *then I'll buy my cabinet of him, and come and dine with you.*

What I have here said of entertainment, I intend *Accidental* not of such as are accidental guests, persons that come *Guests.* to visit in kindness: For to such as these, entertainment is due, and ought to be free, and proportioned to the quality of the persons concerned, with that heartiness and plenty, which may pronounce a hearty welcome: And indeed, such intercourses as these, are necessary to preserve a mutual friendship, and keep alive the remembrance of that kindred and relation, which otherwise, like unremoved Logs, would grow into that earth, which at first begat them.

But what house soever you keep when friends are with you, let your ordinary and private fare be never *Plain Pro-* costly; but such, as tho' very good in its kind, yet *vision.* plain, and wholesome, to fortify Nature, and to nourish, not to tickle the Palate: For to please a nice appetite, is an expensive humour, and doubles that charge which House-keeping bringeth; while the Sauce is more than the Meat; and 'tis as dear to cook a Dish, as to provide it. 'Tis a surprizing and intolerable vanity in some who can relish nothing but what is dear, and who never desire fish, but when they are farthest from shore; only loving Pease, when they are scarce to be had; and Cherries, when they are ty'd on sticks.

In buying provisions, be your own Caterer; wherein *Your own* at least you may have this convenience, that you may *Caterer.* please your self. Besides, however faithful your servant may be, you cannot expect that he should part with your coin, with that care and difficulty as you would your self, whose daily feeling how much provision doth pinch, makes wary, and hard to be drawn to expence.

But be chiefly advis'd not to run on the score; for you may be assured, that with greater advantage you may

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may take up money at use to pay ready down: For there's none of them all, but reckon how they forbear, and will be sure to be allow'd, not only because they must stay for their money, but trust; there being nothing so certain in this world, as that which is present. You will also find that a true Proverb, *That the best is best cheap*: For besides that in flesh, there's much the less quantity of bones for the weight, where they are covered almost twice of the thickness; in all other things you'll find much the less waste, because that which is good goes down without scraps, while parings and refuse go a great way in what is not. Servants making no scruple to cast that to the Dogs, which they are soon apt to think is not good enough to themselves.

Servants

over-look'd.

Be also assur'd, that the best of Servants must be over-look'd: For it is rare to find those, who will not make waste: And as it is fit they should have to the full, their meat being a great part of their wages of their work; so there are few of them who do not labour under fulness of bread; and none that consider what they would be glad of, when they come to keep a poor house of their own.

In your buying Provisions, you'll find it best to go to their Fountains: For the farther from thence, so much the dearer. There being no second-hand but what will have something stick to his fingers, so that while he hath his gains, the Commodity is inhanc'd; and that which is his livelihood, must be what you give more than he paid.

'Tis also best to buy by the great: All Chapmen complying much sooner for much than for a little; their gains by so much being the more considerable, and their put-off the greater. But then must your proveditor be wary, and so give out the store which you have provided, as remembering the place to spare, is never at the bottom. Beside the much more easiness to waste or embezzle out the greater quantities, where a little taken is not discerned: For which reason, it is not safe to trust a Servant at an whole heap; there being very few of that integrity, as to keep their hands from picking, when 'tis hard to prove that they were
unfaithful;

unfaithful; and even if they were honest, it is not fit to tempt with opportunity.

If God shall give you Children, it is the duty which *Mothers* each Mother owes to her off-spring, to be its Nurse, as *their own* well as Bearer; and therefore not to be neglected, but *Nurses.* only when necessity makes the excuse: But if you put them abroad, chuse out a Nurse by these directions; whereof I have had so good experience, that in the placing out of fourteen of you, I never yet had cause to remove one, till it was time that you should be brought home.

1. Let her be a lively woman; those stirring spirits not only having fewer dregs to make their milk unwholesome, *Choice of a* but their cheerfulness exhilarates the Babe, and gives it *Nurse.* a more pleasurable life and motion too; while such whose sprightliness can't abide to sit, must dance the child about, or give it some such agitation and divertisement; when lumpish women let it hang in arms, till it be almost crippled for want of change.

2. Then let her be healthy complexioned, of such fresh ruddiness, as shews she's not infirm: But chiefly take care that she have no hereditary mischief; such as may be suck'd in by yours unto its detriment, may be remediless.

3. Let her be much given to be cleanly; this greatly conduces to health, which depends in a great degree upon neatness in us all; But especially in such little ones, whom Nature hath not moulded to perfection; but that 'tis purging out a more abundant excrement: For which cause, we may daily see the very Brutes officious in this kind of care.

4. Then be she such an one as lives not by the penny, but hath a Cow or two at least, or such supplies as may prevent the pinching of the belly through want: For where the purse must bleed for every pint of Milk the Child must eat, 'twill be not improbable it many times may go without. Whence 'tis observ'd, that meat is much less free in all such houses (howsoever rich) where all comes in by daily purchase, than at the Farmers, from whose Barns and Stores there come supplies, for which no present money is expended.

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Be careful too, the Husband be not given unto drink: For at some time or other, he'll come home in such a condition, as may endanger much the little weakling. And if in such disturbances they many times do mischief to themselves, 'tis to be feared a greater mischief may befall such a little one as cannot help its self.

And it is best there be agreement 'twixt the man and wife: For none can tell what rash actions there may be done, when they are in rage; or how the Child may suffer when they can scarcely be distinguished from mad people: For contests which happen between men and wives, are mostly managed in so much heat, as frequently produce actions which we repent of, when we cannot help our selves.

If you are provided to your good liking, be not too hasty in the fetching of it home: at two years end is soon enough; and that's confirm'd by my experience in not a few, all kept abroad till they could run about the house alone.

But when they are brought home, be not a means to spoil your hopes with too much fondness. The less the Child is loll'd in Arms, the better. And by so much the food of it is good and plain, by so much the healthier you shall have it: For all sweet things cloy the Stomack; and multiplied in variety, both are of difficult digestion. The stomach better deals with simple food; from whence much easier, and more surely, it contracts a firmer nourishment. And tho' Physicians generally decry the use of Milk, as too Phlegmatick, yet mine own experience as much asserts it; there being ten of you, who I believe may vye with such a number of any one man's in the world beside, for health, strength and straitness, who have been all true Trojans at a Milk-bowl.

And surely it is best, not to stint Children in their food; so that suppers be light, and not too near to bedward: For they are generally made more greedy by denial; and if they light on opportunity, will gorge themselves into a surfeit; when they that usually feed while they will, know when they have enough.

'Tis also best to break your Children of their wills, *Children's Obedience.* e'en with the soonest; and bring them to that pass, to know your will, not theirs, must be their Law: For 'tis an intolerable plague, to please them in their humours; and as pernicious to themselves, there being sometimes a necessity their minds should not be followed, which then they fret and fume at to their hurt; whereas, when once they're taught to submit, and kept to that, they forthwith leave off to dispute, and readily comply with that, which not their fancy, but your judgment shall think fit; and without blubbering, and stir, give up themselves to a silent obedience: Which is most easily effected by such a tenor of behaviour, which is regular, constant and uniform, so that they know what they are to expect.

Do not torment your Children with the curiosity of *Children's* Apparel, when they (to keep their Cloaths neat) must *use Exer-* be restrained from exercise, as necessary for their health, *cise.* as their meat is. Nature having so dispos'd the inclination of young things, that they are gamefome all in such a measure, that the more slothful creatures are very lively in their youths; and the young Calves and Lambs do skip and play, while their more sober dams look gravely on: And 'tis because there are more moist and cruder humours ordained to afford a freer nourishment for supply of growth, that stand in need of a more abundant discussion, and digestion. And indeed there's none of us, tho' much inclined to deny our selves to serve our pride, but think it a restraint, vexatious enough, to be confin'd to *touch not, taste not, handle not.* And 'tis ridiculous to see when a nice Lady is drest as fine as hands can make her, with what a caution she's aware, lest any dirty thing should touch her; and is in need of a glass cover, where her finery may well be seen, and yet secur'd. Then what vexation is it for a child that's full of life, and fond of play, to be kept in without motion, lest it should foul its apron, or put a knot or curl out of its proper situation!

When they're grown big enough to be sent to School, *Children to* 'tis best to place them out at board: For Children when *go to School.* put out to board, are taught betimes to make their party good with others; and learn in some measure that art, to oversee their own concerns, which they have so
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much need of in the world: For in a kind of little Commonwealth they learn those subtilties in smaller Volumes, which afterward helps their practice in their weightier affairs; when the elder trapan the younger, till they are abus'd, grow wiser, and learn more wit by their experience, which they soon exercise upon the rest. And surely I have seen so much of craft among these young ones, to bring to pass their projects, and cunning wariness to shun and disappoint an opposite contrivance; that I have thought it could not be, that Cat should fail to mouse well, which was thus practic'd in all taking arts, when but a kitling.

Besides the great advantage of their mutual derision, when 'tis a shame to do those things which are unhand-some, which they'll not fail to vex the faulty with; by which means I have known some soon reclaim'd, when sober counsel, yea and correction too, was without effect.

Nor is the help which they afford each other in their learning less considerable; when the less knowing may consult the wiser, and have a satisfaction more accommodated unto their understanding, than by a superior instruction.

They are likewise in this course under such a constant Discipline, so over-look'd, and fix'd to mind the main design, and set beside occasions of diversion; that without doubt, if God gives wherewith to bear the charge, there's no expedient like this for their Education; provided that you use the greatest caution, both for their manners and their learning: For the impressions are great which example gives in that so pliant age, which generally is prone to close with that which in its consequences is pernicious.

For which cause I've observed many acquire such loose habits, as have undone their Father's hopes, and prostituted themselves to such dissoluteness, that they were irrecoverable. There is also another loss of time which can hardly admit of redemption; and that is, when a child is plac'd with those whose faculties afford not, or negligence endeavours not that he should be improv'd.

'Tis therefore best to place them where they may be

be in a constant course of pious government, with such who are not factiously Religious, but rather for the practice of it than the prattle, and for the power of it than the shew: For you must know, an high concernment depends here, and the eternal interest of a soul: Good Education having such an influence on the future life, that God takes *Abraham's* seed as members of his Covenant, because he knew their nurture would be pious, *that he would teach his children, and his household after him.* And truly this might be perswasive, not only with the sober-minded, but with those too, less piously affected. For there are few sent out from Schools, where a profane person has had the Government, who have not proved very dissolute; as might be instanc'd in many hundreds, if it were proper to name particulars.

Therefore let the Master be of such unblameableness, *Good School* as may give greatest confidence. no ill example will be *Master.* given: For if the best of us are more inclin'd to follow those that lead us by practice, than by precept; surely those tender years, (less capable to judge whether what is said be right, and to have their will conducted by their understanding) may well be expected to act conformably to the example of their leaders.

Let him be not a linguist only, a person skill'd in, and able to teach the Tongues; but also one that hath a lively imagination, and a facility of expression; for, it is of little value to be able to speak, if it be not to the purpose; or with such effect as may convince the hearer: And indeed the most important matter, if not properly express'd, can hardly make its way even to wiser judgments, unless in the immediate exercise of a severe discretion, and the odds as much, as beauty cloath'd in rags, and set out in rich attire. Where there is that advantage of a man of taste, to communicate his ideas to those who are just beginning to make their collection, it is like a dash of Musk and Amber, which gathers strength by after-use, and gives an excellent perfume unto those things, which otherwise would prove but mean.

And let him have an art to mould the Tongue unto a graceful elocution, and a way of Speech as smooth as
K 2 Oyl:

Oyl: For 'tis a great advantage, when tender Tongues are timely set in tune!

Let him be of a gentle and generous behaviour, a person beyond the condition of a meer Scholar: One that may impress on their youth all gentiler qualities, and give them such a taste of noble-mindedness, as may create in them a value of their reputations; and take them off from every thing that is mean, by giving them a sense that it's below them. The way to deal with youth, is as far out of the course of that severity which only deals with them as with slaves, fit for no other nurture than that of blows; as a principle of inward life, is above that motion which is only violent: For whereas the one ceaseth with the force, and is no longer than the fear indures; the other (when once grown into a habit) will bear them company unto their Graves; and when they're men, restrain their thoughts from what is vile, and be a spur to such designs as may prove noble and heroick. And who can think it is mean to breed up liberal and ingenuous Children, and so cow their spirits, and depress them to such a servileness, as knows no spur, but that of smart, and acts all duty as in *Bridewell*, under severe correction? And Government, which should have obedience following it; drawn by the sense of benefit and kindness, is degenerated into tyranny, driving before it those, who only do, because they must; being beaten out of love with what they should delight in. Youths when thus brought to their postures, to stand like Vagabonds fast at a Whipping-post; are in a mighty forwardness to act their parts on the Worlds Stage, and to be produced in stations and characters of moment, to which they may be entitled by their Births and Fortunes!

It is of great importance, that he who hath the government of youth, should be a person of much discretion; as being (not only to bend their irregularities by the rectitude of unerring principles, and to fix their wild and loose thoughts, by such a Discipline as keeps them intent to all the documents and exercises of virtue) but also to over-see their manner, and vigilantly to prevent the spreading of those roots their hearts are full of: To bend every slip, according as it can bear it: To discern their different affections, and move them all,
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by such expedients as are most accommodated to their several inclinations: To moderate their differences, and give such judgment as may easily evince his equanimity unto them all. How great his prudence should be, and his moderation, that shall judge without Law, of what shall be done amiss, making what he please an offence, and punishing that offence as he pleases? What judgment to discern the difference of tempers, and to apply it most suitable to each particular Genius; withal to condescend to the infirmities of youth, and to make proper allowance to their tender capacities, and not to expect they shall immediately apprehend what to him is very plain; for there is nothing hard to those that do already know it?

But there is nothing more necessary, than that his spirit be elate and generous and such as naturally scorns to stoop to things that are mean, tho' no eye be conscious: For the opportunities are great which occur to those that have the Tutorage of Youth, to over-bear them for their own advantage, and to compensate that wherein they injure them, by freedom from those punishments, which like the Papal Purgatory they carry in their keeping. Beside the temptation to pinch them in their diet, which no expedient can prevent in the sordid-spirited: And no man wisely can commit the sustenance of his Children, which should be plentiful and largest, to supply the growth of younger years, unto such base and avaritious tempers, as think there's nothing vile which brings a Gain.

When your Children are placed thus abroad, be careful that you don't divert their studies, nor interrupt their strict attendance by avocations at home, at any time which is not general: For all such callings off, don't only intermit the business they're imploy'd in, and lose that time which might be profitably spent; but they go loose and lose those things which they had got: Their Memoirs, like leaky Casks, soon letting out those rudiments which were infused into them at leisure and with difficulty, and which is worse, they are thereby taken off and made less apt again to apply themselves to Learning, because they are habituated to play and the love of Idleness, and the application of their thoughts is disturbed, by the remembrance of that pleasure which they had at home.

But tho' you keep them thus abroad, yet let them
still

still be furnished with supplies of money suitable to such expence as Children use: For thereby they'll be instructed in that wariness and caution, which is required in all bargain-making, and in that petty trading that's among themselves, and by loss of pence which are precious to them, they learn the art to deal in greater matters, and to avoid being drawn in to their disadvantage.

But whether at home, or abroad, be careful always to exact an absolute obedience, to have your will observed as a law; for by that means you'll much facilitate your government of them, and make them by custom much more tractable; which may be done with as much ease as love, provided that the course be constant, whence Youths like Naggs which are well pac'd, will take pleasure and delight in't.

When now they're fit to put into the world, be careful how you dispose of them, and in what manner; for there's no loss so great, as not to be put in a Way; nor can there be a greater mischief done us, than not to be bred up to some convenient employment; nay, tho' provided for with a most large subsistence: For doubtless God designs no one to be an idle drone, when we read *Adam*, tho' in Paradise, was set to Till the Ground; nor any that was made only for sport and recreation. And indeed, a viler race we hardly know, than those among us, whose pastime is their only business, and their consideration how they may spend their times and their estates, in Riot, Cards and Dice; and rack their labouring Tenants, to supply their prodigal excesses: Contemning those as pitiful Mechanicks, who by some useful art conduce to help the Commonwealth, while they themselves are without any Mystery, and only know such arts as make them vile. Therefore if God shall so far bless you, as that you have an ample patrimony to bequeath to yours; yet bring them up in some such way, wherein they may be useful unto the common good, and able to promote their own concerns: For there's no reason that's more evident (except God's curse upon ill-gotten goods) why such Estates which Father's in the City get, are quickly run out by their Heirs, than that they're bred up not to get, but to spend. Beside the common indigence of those (even in their large revenues) who have no means to add to,
but

but spend their yearly income, whereby their want of money, is greater, than that of men who by some profitable Trade provide for their own maintenance. Hence we daily see those Gentlemen out-vy'd, who only live upon their means, tho' of some hundreds by the year, by mean Trades, which by a wary and industrious management, afford a fairer subsistence, and have ready cash supply'd by daily gettings; when the others with empty pockets long for the rent-day. And which is worse, their Children, which have been bred up to bear a share in their profusion, are at the end turn'd off without any portions suitable to the quality they have been bred in; whereby they become pitiful Parasites, to lick their fingers at the elder Brother's Tables; or if they have more spirit, seek their Fortunes by such expedients, as sometimes bring them to untimely ends.

But be advis'd of two things, in the disposing of your Children into the World.

1. Do not Weaken your Estate so far for their provision, as that it grow faint, and not able to hold out for your own handsome subsistence: For the stock should be free for the supply of the Branches; yet so, as that there may be sufficient left to keep its self in vigour. I my self knew a person of good worth, who too freely expended upon his numerous off-spring: and I have often griev'd at the sight of his retrenchments, a condition to which he had reduced himself, by dividing too largely among them.

2. So order your matters, that your Children may ever know, that *the branches bear not the root, but the root them*; and so reserve a competent part of your Estate in your own hands, as to command their obedience by their future expectances. For as 'tis retrograde, that the River should go back to feed the Fountain, and Children treasure up for their Parents; so is it rare to find out that affection, which ascends to such a proportion as it descended. And the vast experience which the World affords of persons whose indulgence hath undone them, and laid them prostrate unto their contempts, whom (had they still reserved what to bestow) they might have found as observant of their nods; may well induce the wariest caution here, and make

A Present for an Apprentice.

make you wise still to retain the power to command the spitting in your Parlour while you live.

And now you are suppos'd to be in the last passage of your life, like ripened Corn in such a tendency, as gives back to the Earth that bare it. And here be not concern'd in such contrivance, as may design a pompous Funeral; for cost expensively laid out on that, will very little turn unto account; and don't agree with such reflections as we should make upon our Graves. It more concerns us to take care to make us friends of the unrighteous Mammon, and be such Stewards of those things with which the heavenly providence hath intrusted us, as best agrees with the designs, for which he hath profess'd that he gives them to us. And tho' there be no merit in Alms-deeds, as Popish Doctrine would perswade us; yet *to do good, and to communicate, are such sacrifices wherewith God is well pleased.* And there is much in that Speech of the Angel to *Cornelius, Thy prayers and Alms-deeds are come up in remembrance before God*; being there rendred as the reason why *Peter* with the Gospel is sent to him; besides the many promises made of repayment of what shall be so laid out; so that it is not to be doubted, but the best use that we can make of our goods, is, that they be employed in the relief of the necessitous; and that the best way to treasure up, is so to spend. If therefore God shall bless your substance with increase, remember that there is always this interest due to him; and while you take care to provide for your own Family, let not God's Household (the poor) be unprovided for: Which will be an expedient so to take your leave of this the present world, as that your *exit* may be with applause. And ten times better 'twill be for you to have the poor follow your corpse, with their acknowledgments of your Charity and Alms-deeds, than to have the Town-talk of you, that you left thousands behind you in your Coffers. And verily, that is an unthrifty providence, that with a many bags designs to make a purchase of the Town-talk, which for the most part proves to be censorious; when much more happily we may be carried hence, perfum'd with that acceptable remembrance which our good actions have left behind us.

F I N I S.



